

DOCUMENT RESUME

ED 151 135

RC 010 398

AUTHOR Attneave, Carolyn L., Ed.; Kelso, Dianne R., Ed.
TITLE American Indian Annotated Bibliography of Mental Health, Volume I.
INSTITUTION Washington Univ., Seattle.
SPONS AGENCY National Inst. of Mental Health (DHEW), Rockville, Md.
PUB DATE 77
GRANT NIMH-7-R01-28198
NOTE 436p.
EDRS PRICE MF-\$0.83 HC-\$23.43 Plus Postage.
DESCRIPTORS *Abstracts; *American Indians; *Annotated Bibliographies; Cultural Background; Education; Environmental Influences; Government (Administrative Body); *Mental Health; *Norms; Program Descriptions; Program Development; Religion; Research; Social Work; *Subject Index Terms; Tribes; Values
IDENTIFIERS *Native Americans

ABSTRACT

Presenting 250 abstracted entries and an additional 250 citations, this bibliography on American Indian mental health is derived from: personal collections; other bibliographies; dissertations, government documents; and five computerized bibliographic data banks. Included in this document are: (1) a user's guide to the bibliography; (2) a tribe and culture area index; (3) a subject index (descriptors with individual definitions); (4) an author index; and (5) an appendix which provides categorical listings of the descriptors used to index each citation. Each of the annotated citations includes: an author, title, date (the span is approximately 1940 through 1976 publications), publisher, identifier(s) (uncontrolled indexing terms such as tribal names); descriptors (controlled indexing terms); an abstract; and a section called "comments" (e.g., "The anthropological tone of the article which uses unfortunate terms such as 'primitive' and 'pre-scientific,' hurts the article whose attitude toward Navajo culture and traditional healing is basically positive.") The indexing vocabulary of 277 descriptors is grouped into the following 15 categories: mental health research; environment; population groups and developmental groups; mental health system; medical system; social work system; education system; religious system (non-Native); legal-correctional system; governmental system; program management and delivery of services; mental health problems and/or concerns; Native American coping mechanisms, norms, values, and cultural resources; Native American culture areas; and Native American Tribes. (JC)

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ED151135

rev 07-03-78

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AMERICAN INDIAN ANNOTATED BIBLIOGRAPHY
of MENTAL HEALTH
Volume 1



U.S. DEPARTMENT OF HEALTH,
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University of Washington
Seattle, Washington
1977

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THE NEW PEOPLE

Never Free us
from the talons of the past
but bring us forth
from its womb reborn,
to grow into a new people--
Legend-born
and stronger than the rest.

Patricia L. (Irving) Greene
Makah

ACKNOWLEDGEMENTS

This has been a multidisciplinary, multi-ethnic, and multi-tribal project from its beginnings. To acknowledge all of the support received and appreciated during the course of the two years of work would require more space than is available. However, certain organizations and individuals stand out as having made special contributions, and these we would like to acknowledge.

First, that this project was undertaken at all is due to an NIMH grant, under the auspices of the Center for Minority Group Mental Health. The project officer, Richard Lopez, and the Director of the Center, James Ralph, have been supportive in spite of changes of budget, shifting national priorities, and other distracting events at the federal level. Nevertheless, we must acknowledge that the contents of this publication and any opinions expressed therein are solely the responsibility of the project staff, and do not intend in any way to be taken as a reflection of federal policies.

Secondly, we acknowledge the support received from the University of Washington at many levels. George Beckman, Dean of Arts and Sciences, and Earl Hunt, Chairman of the Department of psychology have provided space, logistic support, and interest continuously during the period of work. The administrative staff of the Department, under the direction of Jerry Fish has provided us with a multitude of detailed aids. Especially, we would mention Cathrine Reid for her help with personnel details, and Dorothy Tucker in Grants Management.

The various professional associations have been supportive at both an official and individual level. We particularly are indebted to the American Psychiatric Association Council on Public Affairs who helped develop the parameters of the project under the leadership of James Bell, M.D. First the Task Force and later the Standing Committee on Indian Affairs chaired by Morton Beiser and Johanna Clevinger, respectively, helped plan the project and reviewed it at each meeting. The Canadian Psychiatric Association Task Force on Native Peoples Mental Health, under the leadership of Wolfgang Jilek, M.D., Ph.D., has also been keenly involved and added much to our resources and understanding. To name all the persons serving on these committees would be just, however, instead we will only single out one, H. C. Townsley, M.D., Chief of IHS Mental Health Services who has fostered links between the project and many other Indian organizations and resources.

We have been supported in our work by the enthusiasm of individual members of the Network of Indian Psychologists, the American Indian Nurses Association, the special committee of the Academy of Child Psychiatry concerned with Indian child welfare, the American Indian Physicians Association, the Canadian Indian Brotherhood and the Canadian Office of Indian Education, and by students, paraprofessionals and professionals in the field throughout the United States and Canada.

Without the encouragement and documentary assistance of these many and varied persons, this project would not have reached this stage of viability. We trust that as the work is divided, and as Robert Ryan, Director of Whitecloud Center, assumes responsibility for the indexing and retrieval aspect of the project, he will enjoy similar continued support as the tasks continue in compiling and annotating the literature relevant to the mental health problems, programs and strengths of the American Indian, InnuIt and Eskimo peoples of North America.

Our final acknowledgement is to the continued persistence of these people, wherever they may be, as they not only survive, but contribute to the greater understanding of this complex field which involved all human beings, whatever our tribe or ethnic identity. May the children walk in beauty and harmony a little more easily as we come to understand both our past and our present.

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INTRODUCTION

1. General Overview of the Project

This is the first of what is hoped will be a series of volumes of publications of annotated and abstracted literature relevant to the mental health of American Indians and Arctic peoples of the United States and Canada. Over the past five years the Center for Minority Group Mental Health of the National Institute of Mental Health has supported similar bibliographic reviews for each of the federally designated minority populations in the United States. Each bibliography has been produced in a different form, and has faced unique problems in its development. The aim of each has been to make relevant material available to a variety of users: scholars and students, federal and state program administrators, consultants at all levels, and perhaps most importantly for the minority people themselves who wish to take practical and appropriate steps in the development of their own programs.

With these varied "consumers" in mind, the American Indian Mental Health Annotated Bibliography Project was faced with a number of policy decisions which shaped its progress from the beginning. One of the major ones attempted to bridge the gap between the needs of scholars and officials who have access to complex library systems and the needs of Indian tribal personnel or professionals serving in the widely scattered remote and isolated Indian populations across the United States and Canada. Scholars can make use of a tersely indexed collection of citations. Knowing that documents exist, they have the skills and resources to acquire the original material and read it for themselves. However, even the most experienced scholar, re-located to Turtle Mountain, South Dakota; Kotzebue, Alaska; Alert Bay, British Columbia; or Clinton, Oklahoma would have difficulty finding the time and the interested assistance of large libraries. Such persons repeatedly told us that they are often so pressed with day-to-day crises that a list of citations, no matter how appropriate they might be, seemed to add frustration rather than aid in the dissemination of information. For the tribal leaders, standard bibliographic materials seemed to represent just one more cultural and social barrier which promised participation in decision making at the parity level, but actually prevented access to the vital information needed.

For this reason the steps in constructing this bibliography have included development of informative, accurate abstracts condensing the material as succinctly as possible. While not a substitute for the full article, these abstracts convey the essence of the information available and reading a collection of them around the salient topic will give an overview of the knowledge presently available. In addition, a comment, written from the American Indian perspective, together with the abstract itself, will allow the selection of a smaller number of highly pertinent materials which are worth the time, money and energy required to secure the original source materials.

Care has been taken in the writing and editing of the abstracts and comments so that we believe that they will meet the high level of objectivity and thoroughness required by scholars, and thus be of use to that group of consumers as well. The major objective of bringing isolated and tribal or village personnel into a position of equality with others cannot be met if this is not the case. Unfortunately, although 1000 documents have been collected, only a part of this material has been processed for this first volume. This first publication will contain complete citations and indexing annotations for 500 documents, and abstracts and comments for 250 of these. The project was originally funded by NIMH grant for three years, but it was unfortunately cut to two years when the Principal Investigator moved from Harvard School of Public Health to the University of Washington, even though Harvard had not expended any of the funds. Subsequent administrative extensions of time have added back five months, but the timing and restrictions on these additions have not been such that trained staff could be retained, partly because of lack of synchronization with academic rules and deadlines of the new institutional base.

The Whitecloud Center of American Indian Mental Health Research and Development has taken over the administration of the indexing and retrieval portion of the project, and expects to computerize the information during 1978. Additional funds for continuing the abstracting of the documents will be sought, as an independent but related function. The support and collaboration of the Whitecloud Center, located in Portland at the University of Oregon Health Science Center, has been extensive, and appreciated. The addition of this bibliographic service to their activities will enable them to better fulfill their mission of providing appropriate and current information services. Continued cooperative relationships are expected until later publications can complete the work initiated by the publication of this first volume.

II. Constructing the Bibliography

In order that the reader may better understand the materials presented, each of the stages of activity involved in processing the material will be described below. Some details, technical in nature, but relating to the specific problems involved in locating and processing American Indian mental health relevant materials, may be of interest to those who have similar tasks, or to those who anticipate the production of further publications. Currently available material will hopefully be continuously available through the Whitecloud Center, for those requesting bibliographic assistance on particular topics. Directions for using this publication are located in the introductory pages immediately preceding the indexing section.

The sections that follow are organized chronologically beginning with the problems of acquisition of the material from varied sources, its sources, and completing the accessioning of it, through the processes in indexing, abstracting, and commenting upon it, to the retrieval for the purpose of replying to requests.

A) Acquisition and Accessioning of Materials

The scope of the subject matter in this bibliography includes all documents concerning Native Americans and mental health. "Native American" refers to all tribes of Indians, Eskimos and Aleuts in Canada and the United States. The "mental health" aspect of the bibliography is defined so as to include the "health" in "mental health". Prior efforts in collecting documents in this area have located the overly familiar documentation of pathology: alcoholism, depression, schizophrenia, and occasionally those exotic syndromes such as "arctic hysteria" of "windigo psychosis". These represent only one end of the continuum that extends through average behaviors into healthy, vigorous living that can be described as truly exemplifying mental health.

Since November of 1975, Dianne Kelso, M.L.S., has been responsible for accessioning, indexing, and retrieving these materials. With a bachelors degree in anthropology preceding her development of information dissemination skills as part of her work in Library Science, she had an appropriate academic background for the task. Born in Conrad, Montana, and spending her high school years in Eastern Washington, she had first hand familiarity with the rural isolation characteristic of reservation life, and empathetic understanding of the need for information resources in such settings. She will continue to hold a research associate appointment to the faculty at the University of Washington while assuming responsibility for the transfer of materials and services to the Whitecloud Center where she will be on their staff as an information specialist.

Ms. Kelso's first task was to familiarize herself with the parameters of American Indian problems and their mental health implications, and to develop a framework for acquiring material and indexing it. Working with the Principal Investigator, the first six months was devoted to developing the index categories with the final goals of the project in mind. These included not only retrieval of material in the standard categories, but also identifying the coping strengths of various Indian cultures and ways of retrieving such information within the collection as it was acquired. While there have been modifications and improvements in the details of the system, the anticipatory planning has proved to be the essential design needed for processing all of the materials. In the appendix is included the complete set of index terms used in this volume in their logical order (as opposed to the alphabetical order of the actual index). It is so constructed that new terms may be added as needed, and will be discussed in somewhat more detail as the indexing of materials is described.

The second set of tasks initiated well within the first six months, was the retrieval of bibliographic materials and the development of complete and accurate citations. In acquiring materials, contribution of personal collections from Carolyn Attneave, Morton Beiser, James Shore, and George Meyer, as well as author's copies of reprints from many individuals. Victoria Sears, now Director of Mental Health Services for the Puyallup Indian Center, later made available much material from her personal collection.

In addition to the copies of documents themselves, a number of more general bibliographies were made available. Donald Swetter, M.D., of the IHS made available an extensive bibliography on American Indian Health collected by William Schotstadt, M.D., while he was at the University of Oklahoma. Wolfgang Jilek, M.D., Ph.D., and Chairman of the Task Force on Native Peoples Mental Health of the Canadian Psychiatric Association, made available a bibliography sponsored by his colleagues and compiled by the students of Anthropology 313 at the University of Calgary, under the supervision of Joan Ryan. The Canadian Indian Brotherhood and the Canadian Office of Indian Education made materials they have published available and assisted in informal consultations. While none of these sources covered the field of mental health completely, or in the manner required for this project, these listings were useful in identifying key documents that were repeatedly cited, as well as in setting wider nets to collect material that might be overlooked in other searches.

Of real importance was the development of retrieval techniques which would yield for this collection material otherwise lost in the currently established computerized bibliographic data banks. The files of the Social Science Information Exchange (SSIE), the Medical Education Library Information Network (MEDLINES), and Medical Library and Retrieval Service (MEDLARS), the Educational Research Information Center (ERIC), and the Psychological Abstracting and Retrieval Service (PASAR) were used. Each required a specific analysis of the thesaurus used, and translation back and forth between their classificatory schemes and those developed for indexing this project.

Access to mental health literature is impeded by the use of synonyms and the lack of standardized terminology in the health science and social science bibliographies. For example, "mental health" can appear as "mental disorders", "psychopathology" or "emotional disorders" depending on the preference of the author or indexer. Data concerning mental health/illness can also be hidden in interdisciplinary literature dealing with "urbanization", "acculturation" or "suicide".

Some examples can illustrate the dimensions of this task. In systems such as PASAR in 1975, the search of plain text would retrieve only articles where the author used the term "American Indian". In order to retrieve all Native American materials, one would have to use specific tribal names, such as Navajo, along with terms which refer to Alaska Natives, Eskimo villages, and reservations. As of the Fall of 1977 this problem has been at least partially corrected, and it is no longer necessary to use 300 to 400 Indian tribal names or Eskimo designations to retrieve their citations and abstracts.

A similar problem developed in utilizing the term "mental health" in the technical SSIE and MEDLARS materials. This term was in 1975 used as a residual, when documents could not be entered under more specific terms which were generally designations of pathology derived from the American Psychiatric Association Diagnostic and Statistical Manual. This meant that materials on alcoholism, or schizophrenia, involving Native Americans could be located by using the pathological designations, but there was no method for collecting all of the relevant materials in a single search.

Project ERIC is mainly built to serve educators, but since school counselors make up part of their service population, and since the mental health of pupils is a continuous concern, their resources were especially helpful for materials of this nature. The staff of the Project ERIC was also very helpful in consultation over retrieval and indexing problems.

In addition to these computerized files, other resources were used extensively. Published bibliographies on American Indians and Eskimos were scrutinized carefully. Library catalogues were exhaustively examined. Authors and researchers were requested to provide reprints and also suggestions of other documents. The reference lists in published articles were checked against the accessions files of the project and frequently cited documents were secured. Books were arbitrarily excluded, except in a few instances where separate authorship of chapters made each unit comparable in length to journal articles. A few dissertations were made available, but most have not been retrieved because of expense. Government documents were also retrieved from federal, regional, and tribal units.

The citations were used also to secure actual copies of the documents from a variety of sources. Library copies of journals were located and materials copied, as well as efforts made to secure reprints, government documents, and materials prepared by authors for presentation at meetings and conferences in advance of other publication. Final reports of government and foundation supported projects were requested when the grantees could be located. Much of the details work involved in actually acquiring the documentary materials was the task of Lita Sheldon, M.L.S. (now librarian at Pine Ridge Community College) who became the first American Indian student to receive a Library Science degree at the University of Washington. Her familiarity with the various collections and libraries within the university system, and her patient persistence in locating and securing the documents needed has contributed to the relative speed with which the total number of documents was accessioned. Ms. Sheldon and Ms. Kelso were assisted by a number of students and consultants listed in the staff roster in locating and keeping track of the massive collection of material.

In order for the staff to work effectively, we developed a search strategy based on a model used by Thomas Childers in The Information Poor in America, Metuchen, New Jersey: Scarecrow Press, 1975. This model used three general groupings of terms to search the literature in hopes that many of the relevant documents will be retrieved even at the expense of retrieving non-relevant materials. Examples of each of these groups of terms are given below:

- a.) Target Population:
 - American Indians
 - Eskimo
 - Sioux
 - Navajo, etc.

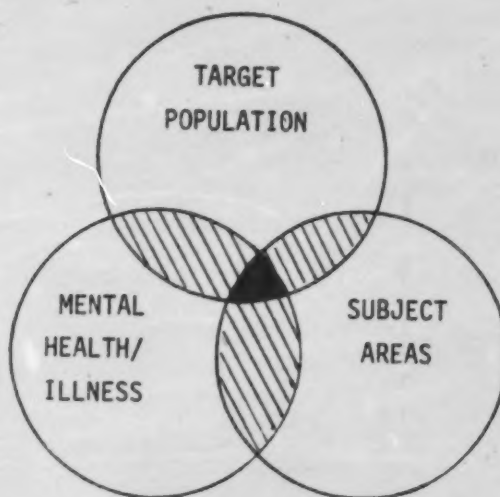
b.) Mental Health and Mental Illness:

psychopathology
mental retardation
emotional disorders
coping behaviors
social adjustment, etc.

c.) Subject areas in which mental health/illness issues exist:

education
foster families
prisons
acculturation
urbanization
suicide
alcoholism, etc.

These groupings of terms can be represented by a Boolean construct with three parameters which will give a more graphic illustration of our search strategy.



Once documents were retrieved, they were analyzed for content and the following decisions were made about their inclusion in the bibliography. All documents which fall within the black area of the diagram are relevant in all three dimensions and are automatically included. Those which fall within the white spaces are automatically excluded, and those which fall within shaded areas are checked individually for relevance to American Indian mental health.

ACCESSIONING DOCUMENTS

Once a document was secured and identified for retention it needed to be identified with an accession number. A decision was made to accession materials in the order acquired. Each document was thus provided with a unique number which is utilized in this volume and will be available in all subsequent developments of the bibliographic service. With a smaller number of documents other organizations of material such as by author, by date of publication, or even by topic could have been used. Similarly, collections centering around a single broad topic could have been reviewed, and special indices derived. However, such plans, available to those with smaller collections, would have delayed processing the mass of material collected. ..

This large volume is in part a result of the continued interest in American Indian cultures and their relations with white populations since the 15th century first made the European world aware of their existence. It is also a function of the widely scattered pockets of Indian populations over the North American continent, and the tendency for scholars to specialize.

Since the 19th century, scholars working in the aura of science have been wary of over generalizing their conclusions and have therefore tended to work specifically within a single cultural framework, often that of a tribe or even a subdivision of a tribe. Although the lay public, and to some extent program administrators at governmental levels, expect and look for broad generalizations that will fit the needs and conditions of all Indian groups, the Native peoples themselves and scholars pursuing work with rigor have resisted this tendency. Only slowly, as the body of information becomes available to more and more people, will it be possible to synthesize and make appropriate comparisons and exceptions. This bibliography is an early step in such a process.

Fragmentation and multiplication of reports is also characteristic of program records. The geographic and administrative barriers to communication between one part of the American Indian or Eskimo population and another are great. One has to experience them to appreciate why in this age of rapid communication, tribe after tribe, program after program continues to find itself needing to 'rediscover the wheel' in the development of services or in mounting educational campaigns to secure understanding of their particular needs and strengths. Hopefully this bibliography moves to bring together materials needed at all levels. By reducing the information gaps more productive research, planning, and implementation will be the result.

DEVELOPING THE CITATIONS

Once accessioned, the document was entered into the system through a carefully developed complete citation listing, author, publisher, title, and date as well as other information needed to identify and retrieve it from any source. Although many technically correct forms

are in use, this project standardized all of its citations according to the usage described in A Manual for Writers, by Kate L. Turabian, University of Chicago Press, 1973.

This manual is chosen because the information is in a form which is readily used by students and scholars for research, by tribal personnel and program developers in submitting proposals for grants, and by librarians who may be called upon to locate documents. The form has been adapted according to standard library practice wherever a particular piece of material was from a source which was not included in the Turabian manual.

The citation, together with the identifying accessions number was then entered in a number of files producing an author index, work sheets for further processing, and eventually a retrievable entry in both a notched edge card search file and a magnetic card for printing out responses to requests. From any and all of these it is possible to return to the original collection and locate the actual document for verification or other purposes, by using the accession number.

INDEXING IN DEPTH

Although it has been evident that some classification has been a continuous process in the acquisition of documents, each item of material once the citation and accession number are assigned, is now indexed in depth. A careful analysis of content assigns to it all the index terms which may be later needed to retrieve it for specific use. In developing the index terms, a number of stages were utilized. The first of these, the analysis of the thesaurus materials from other retrieval systems, and an initial development of terms specific to the purposes of this bibliography has already been noted.

To further explore the adequacy of this listing, the first 100 documents were subjected to more detailed scrutiny by a variety of staff. Since these were the first 100 accessioned documents, they in effect represented a sample of the whole. It could not be described as completely random, since it contains some of the privately collected materials donated or loaned to the project. Nevertheless, these 100 documents seemed representative enough for the initial work, and have proved comprehensive enough that relatively minor revisions and additions have enabled the system developed with them to be utilized in indexing the rest of the collection.

Work sheets were prepared listing the kinds of data that might be usefully derived from a wide variety of types of reports. Experimental, epidemiological, clinical and theoretical studies as well as anthropological reports were considered. Tribal identification, demographic data, and administrative units such as clinics, governmental agencies, and geographic locations were included. Reservation and off-reservation, rural and urban designations were major categories. The resulting collection of detailed data utilized to refine the index, as well as later in developing the abstracts.

One task facilitated by these analytic studies was the development of index descriptors for the various cultural strengths and coping mechanisms of American Indian, and Eskimo peoples. As has been noted, other information systems tend to equate mental health as a generic term for pathologies and mental illness. With the exception of some of the educational literature, or an occasional article by an Indian researcher, most authors have not published insightful accounts of the assets of the peoples whom they describe. However, the staff discovered that often behavior of Indian people that was most puzzling (and even frustrating to the point of eliciting hostility from the research or administrative author) was often described in detail. Some of these descriptions were actually excellent portrayals of coping mechanisms unfamiliar to the non-Indian researcher, teacher, or clinician. The 'unexpected' behaviors were often healthy responses to unperceived stresses, or abortive attempts to solve one set of imposed culture problems with techniques derived from another cultural perspective and tradition.

Since it has been the intent of this bibliography to extend the spectrum of material to include health as well as illness, these descriptions even when mislabelled or misunderstood are indexed appropriately under the cultural strength or coping mechanism they identify, as well as under their original labels. Re-reading earlier reports with this perspective in mind often suggests solutions to long standing problems of cross-cultural stress and understanding.

There is a trend for more positive descriptions of American Indian behavior and coping strengths to appear in a more straight forward manner in more recent articles, especially those with Indian or Eskimo authorship. Hopefully these will be included in later volumes of this type, and the effect may be influential in adding categories more representative of the full spectrum of the concept of mental health to other retrieval services.

In addition to a definitive list of major index terms, supplementary lists of "identifiers" were developed. The purpose of the identifiers was for finer screen retrieval when only particular data would be required. These include the names of specific psychological tests, reservations, and national, state and provincial geographic designations, as well as other proper names of institutions or programs. When computerization is achieved, the identifiers will serve as secondary sorting within the computerized retrieval. At present they serve to guide individuals in using this publication, and to aid the staff in using a hand sorting following the "descriptor" retrieval on the edge notched card system.

The initial-index descriptors and identifiers for each document have been checked at two subsequent stages: at the time of abstracting the article, and again in final editing of this material for publication.

It will be noted that the descriptors used in indexing, and the identifiers that may be relevant for each article are printed just below

its complete citation. Major topics discussed are marked by an asterisk (*) to identify them among all the potentially relevant subjects under which the article is indexed. This listing of index terms provides a brief annotation, which can be used in the absence of the abstract, or to supplement the abstracts available.

In the index of this volume each major term is carefully defined according to the usage by this staff. These definitions have been objectively verified from major sources whenever possible, and subjected to scrutiny by consultants from a variety of disciplines. A copy of the logical outline within which the index was developed is included in Appendix I. Perusal of this listing may aid in locating material which is not readily found by following the instructions on pages . The logical and categorical nature of the index as it develops permits the addition of new terms if needed as new documents are processed.

As the index terms were assigned to each document, an edge notched card was prepared on a specially designed 8 1/2 x 11" format. This card, printed with an accession number, citation, and index descriptors and identifiers, was then retrievable when requests for specific bibliographic searches were received. Such request have been common, and come with increasing frequency as the knowledge spread about the project. The present publication will make available the same information in a manner in which individuals may conduct their own searches of the first 500 documents. Additional material and updated bibliographic material can be secured through the Information Service of the Whitecloud Center in the future.

Maintaining these files meticulously, and operation of the retrieval system and magnetic card word processing and reproduction machinery has been the charge of Dennis Waggoner, Library Technician, who joined the project staff of a part time basis in 1976, and assumed full time responsibilities for these technical aspects early in 1977.

ABSTRACTING

At the same time as Mr. Waggoner prepared the edge notched card, he also prepared a work sheet for the abstractor containing as its heading the accession number, citation, descriptors and identifiers. An abstractor then undertook the task of preparing an informative summary of the document. Since these abstracts were intended for several consumer audiences, they were kept as closely as possible to a standard format based on Abstracting Concepts and Methods, by Harold Borko and Charles Bernier, New York: Academic Press, 1975.

In our abstracting task we have tried to include the essential information about results from experimental and survey studies, as well as brief descriptions of their methods. Where the studies were more expository in nature, particularly in the reports of clinical, anthropological or theoretical content, the abstractor has endeavored to

report the chief elements of the document in a similar fashion. This same principle guides descriptions of programs and administrative reports. The tense of the abstract is that used by the authors, and at times even their own words are used. The abstract is hopefully completely objective. It is a concise summary of the actual content of the document, limited to the space allotments of a single page.

When an article was complex, or called for disciplinary expertise not possessed by one of the abstractors, consultation has been sought to ensure the accuracy and cogency of the summary. Staff discussions, or even comparative efforts by more than one abstractor have resolved most problems of this nature.

The abstracting task is a demanding one, and not all those who attempt it succeed. The training of an abstractor usually has required at least three months, and often this was all the time that a graduate student could make available. Others found that the needs of this program developed a style which was in conflict with requirements of other projects in which they were also engaged. On the whole however, most students found the experience a valuable one and that it contributed to the effectiveness of the pursuit of their professional training.

Since the production of abstracts was slowed by the continual need to train students, in 1977 two persons assumed more nearly full time assignments in the abstracting task: Gayla Twiss (Sioux), took a one year leave of absence from her duties as Director of the Mental Health Program at Pine Ridge, South Dakota (I.H.S.); and Eleonora D'Arms, who began with us as a graduate student doing independent study in traditional healing, then joined the staff on a regular basis. Their supervision of the details of the abstracting process, contributed to the completion of this portion of the task. In addition to these two staff members, the following students have worked for one or more quarters on the abstracting process: Alyene Watlamet (Yakima), Terry Tafoya (Taos), Michael Burgett (Arapaho), and Victoria Sears (Sioux). Their initials appear following the abstracts for which they are responsible, as well as those of other professionals indentified in the staff listings.

COMMENTS

In the process of developing the abstracting techniques, an unexpected phenomenon was the generation of high emotional reactions both positive and negative toward the materials. For many American Indian personnel, the experience was often the first exposure to much of the material written by non-Indians about Indians. For almost all of the staff involved in this task, this project was an introduction to the vocabulary of the mental health professions applied to persons with whom they could closely identify. Initially, the strong feelings that accompanied reading the material interfered with objectivity in summarizing. It also raised questions about the possibility of such reactions in the persons utilizing the materials. We realized that this stirring up of emotions was especially hazardous to tribal people, who are attempting to use this route to close the information gap and acquire the tools to compete as peers and equals with professional grant writers and scholars.

We particularly did not want to generate the reaction that occurred when one Indian activist visitor nearly destroyed a compilation of material because he felt that the authors had no right to be prying into affairs of a tribe whose culture they did not respect or understand. As a means of mediating this reaction, as well as to prevent the obscuring of much relevant information of a subjective nature, we have added the comment to each abstract. In a short statement following the summary of content, a comment reflecting the usefulness, blindspots, negativism, or accuracy of the document is attached. These comments are signed, as are the abstracts, and reflect the evaluation of the document from an Indian perspective. Often they illuminate a report with the views from a cross-disciplinary base as well.

Some of these comments are quite terse, some are as long as a paragraph. Space limitations requiring that the total print devoted to any one document not exceed one page has imposed a discipline upon any desire to write complete counter proposals to the author. At times more than one staff member has commented, even through only one is responsible for the abstract.

We feel that these comments promote a healthy interaction between the American Indian and Eskimo people and researchers, which may have more than one benefit. It may perhaps alert future research oriented or bureaucratic writers to issues to which they have been insensitive in the past. The comments also will aid the isolated tribal personnel in evaluating the usefulness of the document itself, and the results which are summarized. If the comments achieve this purpose, they will enable tribal proposals to deal more effectively with past studies and programs, and to utilize the results of earlier experience realistically.

By the use of these comments we hope to meet the objections of those who feel that the bibliography should be selective rather than inclusive. In spite of the wide variety of disciplines and tribal backgrounds represented on the staff, we felt that selectivity at this stage of knowledge would be premature. It is important first to present the full array of information available, before deciding along what dimensions to select the good and bad reports. We are also aware that during the review of grant proposals, each reviewer brings his or her partial knowledge of the literature to bear upon the reviews included of past relevant work. To eliminate materials at this stage might jeopardize future applications whose writers now have some means of selecting according to their own needs those materials which are relevant, and of explaining why their approach is unique, fills gaps, or makes up for earlier defects.

WORK YET TO BE DONE

There is still much of this task unaccomplished. Only half of the documents collected are indexed in this publication. Only half of these indexed documents have been abstracted. While the indexing task continues under the auspices of the Whitecloud Center, financial and administrative support for abstracting is no longer available. Some method of utilizing volunteered services of the cadre of psychologists, psychiatrists, and paraprofessionals knowledgeable in Indian

mental health is a possibility to be explored. However, our experience has been that most such professional and paraprofessional staff are already over-committed and in such demand wherever they are located, that they have little time to devote to the demanding task of abstracting. A few students may, from time to time, exchange credits in independent study for the opportunities to use the materials collected and to learn abstracting skills. However, again it is our experience that, except for summer period when they may be relieved from other classes, there is seldom sufficient time freed in this manner to reach a productive level. In the summer such students need to earn income against the coming year's school expenses, and some source must be found for this. In spite of these difficulties, a core of dedicated people are planning to whittle away at the abstracting task in the hopes of eventually completing it. The present Editor will continue editing these efforts as long as possible to provide consistency, and those interested in supporting this activity may reach Dr. Attneave at the Psychology Dept. of the University of Washington.

The collection of materials is also incomplete in spite of its current unwieldy mass. New reports are being generated constantly, and the work of new Indian professionals are being published. We have included almost no dissertation or thesis materials, except where the individual author has provided us with a copy. There are almost no books included, although several pertinent ones have been published over the years. Although some use has been made of the Human Relations Area Files of anthropological materials collected by Yale University, a more careful scrutiny of this vast collection that screened it through the index terms and identifiers of this bibliography would undoubtedly add richness and depth, particularly to the descriptive material relevant to cultural characteristics, coping mechanisms, and specific syndromes of mental illness of many tribes. Both the Editor and the Whitecloud staff will collaborate in the continuing collection and processing of all relevant publications and documents.

The need for this material is great. We realize it from the number and variety of requests received for specific topical bibliographies. The requestors range from internationally known scholars to graduate students developing research papers and thesis materials. From federal officials to attorneys preparing cases for the defense of Indian and Eskimo clients. From reservations, from urban Indian centers, from schools, and from health department or community mental health centers. In spite of over two-hundred years of involvement at the federal level with the Native populations of this country and Canada, no single resource exists in either country where this material can be found. Often one unit of government does not have access to materials of another, and often staff within a governmental agency are unaware of what is known to other staff of that agency in other locations or other branches.

Knowing this need, and knowing that the task of making this information available is technically achievable, we the staff of the American Indian Mental Health Bibliography Project publish this first volume in hopes that it will facilitate continuing efforts. We are grateful for the fact that the Whitecloud Center will continue the indexing and retrieval services. We hope that with this description of our methods, that the task will be undertaken by many hands, and completed with the publication of additional reports in the future.

At this point in time, with premature precipitation into publication, perhaps the non-Indians among us have feelings much like those of explorers lost in the forests. As they and we know, the human tendency in such circumstances is to travel in a circular path. As Indians, we find this comforting, for even as we see problems ahead, we are also familiar with the circle as a symbol of continuity and of life itself. If this small arc closes some of the gaps between cultures, if it makes links between people in need and those who study and serve, we have advanced a little closer to our goals. May all of us learn to walk in one another's shoes or mocassins, not freed from the past, but guided and enlightened by it.

users guide

I. ORGANIZATION

The organization of this bibliography is unique in that the indexes are presented first and then are followed by the bibliographic listings. This arrangement stresses the importance of using the indexes to find appropriate references in the bibliography, particularly as a subject arrangement of citations is not used. This User's Guide defines the elements of the bibliographic entries and gives detailed examples of how to use the indexes to compile lists of citations relevant to each user's needs.

The User's Guide is followed by the Subject Index and the Tribes and Culture Area Index. Access to the materials is also provided through an Author Index.

The Bibliography section follows these indexes with 250 abstracted entries and an additional 250 citations.

Finally, the Appendixes provide categorical listings of descriptors. This logical organization of terms will be of interest to others with technical indexing projects and may also aid in locating subject terms in the alphabetical listings.

II. BIBLIOGRAPHIC ENTRIES

1. An unique number is assigned to each document at the time it is accessioned into the system. This accession number becomes a short hand reference which is used in the indexes rather than a page number.

2. A complete and correct bibliographic citation tells you, at the minimum, who wrote the article, what the correct title is, and when and where it was published. Given this information, most libraries can locate the document for you, or you can write to the source for it. A few documents are included which are out of print or hard to find, and if you cannot get them locally, a call or letter to the Whitecloud Center, Gaines Hall, 3181 S.W. Sam Jackson Park Rd. Portland, Oregon 97201, will secure you a copy at cost.

3. The descriptors following the citation are the terms by which the document is indexed. As you read through these index terms you will gain an idea of the topics covered, which will help you decide how relevant the document is to your purposes. Note that some descriptors are marked with an asterisk. These are the major topics discussed in the document. The document will be listed by number in the index under each descriptor that appears following the citation. Once you have looked up a subject in the index and located the citation in the bibliography you can see if your topic is a major point of the document or a minor section comprising one or two paragraphs.

4. Identifiers are not index terms. They are terms added after the descriptors in order to provide extra information about the contents of the document, but they will not appear in the index. Identifiers list

names of countries, states, provinces or reservations (reserves) in which the research was done; names of tests used by the researchers; names of ethnic groups other than Native Americans involved in the research; and proper names of institutions or programs which figure importantly in the article.

5.* The abstract is a condensation of the most important information contained in the document.

6.* The comments follow most abstracts. These comments reflect the feelings, opinions and estimates of usefulness of the article as seen by the abstractor and other staff members who have read the document.

III. SUBJECT INDEX

1. The subject index is the place where you can find an alphabetical listing of the descriptors or "official" index terms that we are using to index all materials in the bibliography. These index terms are printed in capital letters and are followed by a definition and the document numbers of articles which discuss this topic. The document numbers are arranged in groups of 100's for easy visual scanning during the coordination of terms. In some cases, there will be relevant material listed under related descriptors in the index. These related terms follow a "see also" reference.

Example:

ALCOHOL MISUSE

Pertaining to both the medical definition of "alcoholism" and to the general misuse of alcohol which is detrimental to the individual and his or her family and community.

15, 25, 28, 33, 40, 42, 45, 49, 51, 55, 56, 61, ...
100, 102, 109, 112, 113, 120, 126, 127, 134, 146...
217, 223, 262, 264, 265, 270, 277, 279, 283, 294...
329, 330, 333, 335, 337, 339, 344, 349, 360, 361...
410, 411, 414, 416, 478, 491

see also.... ALCOHOL DRINKING PATTERNS
ALCOHOLISM TREATMENT PROGRAMS & SERVICES
TRADITIONAL USE OF DRUGS, HALLUCINOGENICS &
ALCOHOL

* Note that in Volume I abstracts and comments are printed for documents 1 through 250. Entries for these documents fill a complete page. Documents 251 - 500 include only the first four types of information: Accession number, citation, descriptors and identifiers. More than one of these entries may appear on a page.

2. Other "non-official" terms which you might want to use in order to locate materials are printed in lower case letters and are followed by directions to use the proper index term. We have attempted to think of these terms as they might occur to users, but may not have included every possibility. Appendix I, which shows the logical categories of the index descriptors, may help identify the topic if the word you chose is not included in the alphabetical lists.

Example:

Alcoholism
use.... ALCOHOL MISUSE

3. Sometimes several terms are needed to cover the topic in which you are interested and sometimes a combination of terms works best. In the case where several terms apply, these are listed with a "plus" sign between them. All documents listed under each of these terms will contain information on your topic. For example, "child welfare issues" is not one of our descriptors. Relevant articles will be indexed by either "CHILD ABUSE AND CHILD NEGLECT" or "ADOPTION AND FOSTER CARE", or both. This appears in our index as

Child welfare issues
use.... ADOPTION AND FOSTER CARE + CHILD ABUSE AND CHILD
NEGLECT

4. In other cases, only those documents listed simultaneously under both terms will have appropriate information. This overlap is indicated by a "colon" between index terms.

For example, "incarceration" is not one of our descriptors. However, information about incarceration can be found in articles that are indexed by both CORRECTIONAL INSTITUTIONS and by INSTITUTIONALIZATION. This appears in our index as:

Incarceration
use.... CORRECTIONAL INSTITUTIONS: INSTITUTIONALIZATION

The underlined documents numbers in the example below refer to those documents containing information on "incarceration".

CORRECTIONAL INSTITUTIONS

Specific references to the mental health problems and concerns encountered by Native Americans in prisons, jails, and other correctional centers.

27, 93
146
202, 219, 277
335, 341, 344, 360, 362, 366, 369
414, 416, 419, 432, 461, 497

INSTITUTIONALIZATION

Pertaining to the hospitalization, incarceration, etc., of Native Americans and the mental health problems and concerns which result.

80

171, 186

202, 217, 277, 288, 294

341, 366, 369, 378

414, 416, 418, 419, 432, 440, 461

5. Since "Correctional Institutions" and "Institutionalization" appear on different pages of the alphabetical index, it may be necessary to write down the document numbers listed under one descriptor on a separate piece of paper and compare them with the numbers listed under the other in order to determine which numbers appear under both descriptors.

III. USING THE COORDINATE INDEX TO CREATE SPECIALIZED BIBLIOGRAPHIES

1. This system of combining and coordinating terms is called a coordinate index. It allows the user to increase or decrease the number of references you need to look at in order to find exactly the information that you want. For example, you can find all the references to ALCOHOLISM TREATMENT PROGRAMS & SERVICES by looking under this term in the Subject Index. But if you are looking for urban alcoholism programs only, you can save time and effort by looking at just those references listed under both ALCOHOLISM TREATMENT PROGRAMS & SERVICES and URBAN AREAS.

2. Some precombinations and precoordinations have already been done for you in the subject index. However, one of the advantages of this type of index is that it allows you to go beyond the subject index and do your own coordination of terms to fit your individual information needs. For example, any descriptor in the subject index can be coordinated with any tribal name from the Tribe and Culture Area Index. Those documents listed under both will contain information about the subject in terms of the specific tribe or tribes. Documents listed under both NAVAJO and ADOPTION & FOSTER CARE will be concerned with adoption or foster care among the Navajo; those listed under both SIOUX and YOUTH will be about Sioux adolescents.

3. In addition, some terms in the subject index are not very useful when taken by themselves but may be most helpful in narrowing down a search for information if they are used in coordination with another term. Examples of those descriptors are:

AGE COMPARISONS
INTER-TRIBAL COMPARISONS
NATIVE-NON-NATIVE COMPARISONS
SEX DIFFERENCES

Descriptors such as EXPERIMENTAL STUDY, CLINICAL STUDY, EPIDEMIOLOGICAL STUDY, DEMOGRAPHIC STUDY, and REVIEW OF LITERATURE are also useful when coordinated with other descriptors.

V. TRIBE AND CULTURE AREA INDEX

This index is a continuation of the Subject Index in format and in usage. Descriptors in the Tribe and Culture Area Index can be coordinated with other descriptors in the Subject Index as is pointed out in the section Using the Coordinate Index to Create Specialized Bibliographies.

The culture areas are adapted from Harold Driver's Indians of North America, Chicago; University of Chicago, 1961. Driver defines a culture areas as "a geographical area occupied by a number of peoples whose cultures show a significant degree of similarity with each other and at the same time a significant degree of dissimilarity with the cultures of peoples of other such areas."

Culture areas are listed alphabetically at the beginning of the Tribe and Culture Area Index and a map of their boundaries is provided. They are defined geographically and "see also" references provide a listing of the tribes included in each culture area. Culture areas are useful descriptors to look at when too few listings are found under a single tribal designation. For example, only a single document is indexed under "Bella Bella", but relevant information might also be located in documents indexed by "Northwest Coast".

An alphabetical listing of tribal designations follows the culture areas. This is not a complete listing by any means. It represents only those tribes discussed by the documents in this bibliography. Additional tribes will be listed as new documents are indexed, and provided in subsequent publications.

VI. AUTHOR INDEX

Authors of all the documents in the bibliography are listed alphabetically by last name or by the name of the agency responsible for the document. When a citation has multiple authorship, each author is listed separately. The author's name is followed by the accession number(s) of works by that author that are included in the bibliography.

subject index

ACCIDENTS

Pertaining to types of accidents and accident rates of Native American populations. Accidents may be a form of self destructive behavior and may be associated with alcohol misuse.

25
140, 182,

367
410, 426, 438, 444

Acculturation

use.... CULTURAL ADAPTATION + URBANIZATION + CROSS-CULTURAL STRESS

ACHIEVEMENT

Pertaining to academic achievement levels of Native Americans, primarily as defined by tests designed by the dominant culture.

11, 26, 48, 50, 59, 64, 67, 90, 93, 94, 96
128, 129, 130, 165, 173, 177, 198
210, 214, 222, 276, 287

473

see also.... LEARNING

Achievement Motivation

use.... ACHIEVEMENT: MOTIVATION

Achievement testing

use.... PSYCHOLOGICAL TESTING: ACHIEVEMENT

Adaptation

use.... CULTURAL ADAPTATION + BICULTURISM

Administration

use.... ADMINISTRATIVE ISSUES & PROBLEMS + ADMINISTRATIVE PERSONNEL

ADMINISTRATIVE ISSUES & PROBLEMS

Pertaining to the administration of mental health, medical, social welfare, education programs, etc., of Native Americans.

18, 19
194
215, 216, 232, 290
324, 278
400, 472

see also.... ADMINISTRATIVE PERSONNEL
BUREAUCRACY

ADMINISTRATIVE PERSONNEL

Pertaining to the roles of administrators of mental health, medical, social welfare, and education programs in facilitating the delivery of services to Native Americans.

18
194
239, 269

Adolescent sexuality

use.... YOUTH: SEXUAL PATTERNS & PROBLEMS

Adolescent suicide

use.... YOUTH: SUICIDE

Adolescents

use.... YOUTH

ADOPTION & FOSTER FAMILIES

Pertaining to mental health issues resulting from the removal of Native American children from their homes and their subsequent placement with adoptive or foster families.

20, 50, 53, 88
131, 172, 178, 187, 188, 192
206, 249, 274, 285, 297
310, 339, 340, 343, 374
400

ADULTS

Pertaining to the mental health problems and concerns of Native American adults; ages 26 to 55 years.

7, 12, 14, 15, 22, 23, 27, 30, 33, 35, 36, 38, 39, 40, 42, 44,
45, 47, 55, 61, 65, 74, 77, 80, 83, 86, 87, 92, 93, 97, 98,
99
100, 102, 103, 105, 106, 109, 110, 111, 112, 113, 120, 125,
127, 134, 138, 140, 141, 145, 149, 155, 158, 161, 164, 174,
179, 182, 185, 190, 195
202, 203, 207, 208, 212, 216, 218, 223, 225, 228, 238, 240,
241, 245, 248, 251, 253, 261, 296
300, 335, 350, 354, 358, 362, 370, 375, 379, 381, 388, 389,
391, 395
406, 407, 410, 411, 428, 454, 465, 466, 470
see also.... AGED
YOUNG ADULTS

AGE COMPARISONS

Comparisons of research results and of psychological tests in terms of two or more age groups.

27, 57, 97
118, 120, 121, 138, 142
202, 217, 228, 286
300, 306, 314, 351, 381, 392
410, 426, 438, 452, 466

AGED

Pertaining to the mental health problems and concerns of Native American elderly; ages 56 and above.

35, 46
138
228
346
430, 434, 454, 475, 492

Affective Psychoses

use.... PSYCHOSES--AFFECTIVE PSYCHOSES

AGGRESSIVENESS

Forceful behavior, either self-assertive and self-protective or hostile to others or to oneself.

46, 70, 89, 91, 97
104, 105, 106, 107, 112, 116, 143, 190, 195
211, 218, 227, 228, 242, 243, 260, 277
322, 335, 344, 348, 349, 368, 370
406, 454, 471

ALCOHOL DRINKING PATTERNS

The frequency and duration of Native American drinking as well as the history and social conditions surrounding alcohol usage.

15, 33, 40, 42, 44, 45, 89, 99
100, 102, 103, 104, 105, 106, 107, 108, 113, 126, 138, 164
203, 218, 265, 289, 294, 295, 298
344, 355, 385
411, 415, 419, 468, 471
see also.... ALCOHOL MISUSE
ALCOHOLISM TREATMENT PROGRAMS & SERVICES
TRADITIONAL USE OF DRUGS, HALLUCINOGENICS, & ALCOHOL

ALCOHOL MISUSE

Pertaining to both the medical definition of "alcoholism" and to the general misuse of alcohol which is detrimental to the individual and his or her family and community.

15, 25, 28, 33, 40, 42, 44, 45, 49, 51, 55, 56, 61, 77, 98, 99
100, 102, 109, 112, 113, 120, 126, 127, 134, 146, 154, 155,
161
217, 222, 262, 264, 265, 270, 277, 279, 283, 294, 298
329, 330, 333, 335, 337, 339, 344, 349, 360, 361, 362, 364,
366, 367, 369
410, 411, 414, 416, 478, 491
see also.... ALCOHOL DRINKING PATTERNS
ALCOHOLISM TREATMENT PROGRAMS & SERVICES
TRADITIONAL USE OF DRUGS, HALLUCINOGENICS & ALCOHOL

Alcohol use

use.... ALCOHOL DRINKING PATTERNS

Alcoholism

use.... ALCOHOL MISUSE

ALCOHOLISM TREATMENT PROGRAMS & SERVICES

Descriptions of programs and services designed to treat alcoholics and an indication as to whether or not these programs and services are successfully used by Native Americans.

15, 33, 40, 42, 55, 77, 99
109, 134, 146, 155, 174
277, 279, 283, 289
329, 353, 361, 362, 369
405, 414, 422, 453, 470

Alcoholism treatment programs & services, Native American administration
of

use.... ALCOHOLISM TREATMENT PROGRAMS & SERVICES: NATIVE AMERICAN
ADMINISTERED PROGRAMS & SERVICES

Alcoholism treatment programs & services, Native American Personnel

use.... ALCOHOLISM TREATMENT PROGRAMS & SERVICES: NATIVE AMERICAN
PERSONNEL

Alienation

use.... ANOMIE

ANOMIE

The lack of values, purpose and identity in Native American individuals or social groups often associated with social and cultural disorganization.

13, 26, 55

100, 124, 191

211, 247

330

416, 429, 442, 473, 497

see also.... ETHNIC IDENTITY PROBLEMS

Anthropological research

use.... ANTHROPOLOGISTS

ANTHROPOLOGISTS

Specific references to the role of anthropologists as they make positive contributions or have a negative impact on the people they study.

12

167

244, 281, 292

442

ANXIETY

An intense state of apprehensiveness and uneasiness characterized by varying degrees of emotional disturbance and psychic tension.

68, 99

107, 108, 162

252, 280

322, 347, 359, 370

402, 441, 463, 464

Arctic hysteria

use.... CULTURE SPECIFIC SYNDROME--ARCTIC HYSTERIA

Arrest rates

use.... CORRECTIONAL INSTITUTIONS

Assimilation

use.... CULTURAL ADAPTATION

B.I.A.

Specific references to the Bureau of Indian Affairs of the U.S. Department of the Interior and its involvement in mental health programs for Native Americans.

18, 19, 20
131, 169, 187
204, 212, 214, 269
380, 397
440, 472, 490

B.I.A. BOARDING SCHOOLS

Pertaining to the mental health problems and strengths of boarding school students.

7, 9, 11, 48, 54, 58, 79
135, 152
216, 221, 222, 234, 271, 272, 273, 274, 287
311, 340, 371, 378, 399
447, 449

see also.... BOARDING HOMES
COLLEGES & UNIVERSITIES
ELEMENTARY SCHOOLS
SCHOOLS
SECONDARY SCHOOLS

Bereavement

use.... GRIEF REACTION

BICULTURISM

Two ways of cultural behavior that can be learned by an individual and employed under different circumstances where appropriate.

1, 11, 21, 74, 83
139, 151
209, 210, 230
330, 339, 365, 375, 390
442, 458, 460, 495

see also.... CULTURAL ADAPTATION

BILINGUALISM

Using or capable of using two languages with relative facility.

52, 57, 81
151

405, 455, 495

see also.... LANGUAGE HANDICAPS

BOARDING HOMES

Pertaining to mental health issues in boarding dormitories and boarding homes where children are sent in order to be able to attend school.

172
276
328

see also.... B.I.A. BOARDING SCHOOLS

Boarding schools

use.... B.I.A. BOARDING SCHOOLS

Bureau of Indian Affairs

use.... B.I.A.

BUREAUCRACY

Pertaining to bureaucracy as a barrier to delivery of human services as well as a contributing factor to Native American powerlessness.

18, 54
132, 150, 186
208, 215, 216, 269
397
472

see also.... ADMINISTRATIVE ISSUES & PROBLEMS

Canadian government

use.... FEDERAL GOVERNMENT (The national identity is listed in the "identifiers" of each bibliographic entry.)

Canadian Indians

(Tribes are indexed individually and the country, state or province are listed in the "identifiers" of each bibliographic entry.)

Cannibalism

use.... CULTURE-SPECIFIC SYNDROME--WINDIGO PSYCHOSES

Census data

use.... DEMOGRAPHIC STUDY + EPIDEMIOLOGICAL STUDY

Ceremonies, healing

use.... CULTURE-BASED PSYCHOTHERAPY

Character disorders

use.... PERSONALITY OR CHARACTER DISORDERS

CHILD ABUSE AND CHILD NEGLECT

Incidence and types of abuse or neglect of children, both emotional and physical

70, 88

233, 285, 287

343, 352

400, 478

Child neglect

use.... CHILD ABUSE AND CHILD NEGLECT

Child rearing practices

use.... TRADITIONAL CHILD REARING PRACTICES

Child welfare issues

use.... ADOPTION AND FOSTER CARE + CHILD ABUSE AND CHILD NEGLECT

Child welfare programs & services

use.... (CHILDREN (school age) + CHILDREN (infant & preschool)):
SOCIAL WELFARE PROGRAMS & SERVICES

Children

use.... CHILDREN (infant & preschool) + CHILDREN (school age)

CHILDREN (infant & preschool)

Pertaining to the mental health problems and concerns of Native American children; ages 0 to 6 years.

20, 26, 31, 74, 88

116, 121, 131, 135, 144, 178, 187

233, 248, 249, 261, 278, 285; 287

310

400, 427, 448, 478, 495

CHILDREN (school age)

Pertaining to the mental health problems and concerns of Native American children; ages 7 to 12 years.

7, 9, 11, 16, 20, 26, 31, 41, 43, 48, 50, 52, 54, 57, 58, 60,

63, 64, 67, 75, 82, 84, 88, 94, 96

108, 114, 115, 116, 119, 121, 123, 131, 135, 136, 137, 143,

144, 148, 170, 173, 187, 198, 199

213, 220, 233, 235, 249, 258, 261, 281, 284, 285, 286, 287,

297

310, 311, 328, 340, 371, 378, 392, 394, 396

423, 427, 437, 446, 452, 469, 473, 478, 479

Cities

use.... URBAN AREAS

CLINICAL STUDY

Descriptions of diagnostic observations and direct treatment of Native American mental patients.

8, 75, 80, 88, 99
144, 158, 190
231, 248, 264, 266, 273, 294
352, 355, 362, 369
405, 413, 428, 480

Clinics

use.... MENTAL HEALTH INSTITUTIONS + MEDICAL INSTITUTIONS

Clergy

use.... RELIGIOUS PERSONNEL (non-Native)

COGNITIVE PROCESSES

Those processes involving perception, thought, memory, judgement, etc.

123, 153
235
396
423, 433, 486

COLLEGES & UNIVERSITIES

Pertaining to the mental health problems and strengths of Native American college and university students.

7, 21, 90
111, 166, 177, 180

488

see also.... B.I.A. BOARDING SCHOOLS
ELEMENTARY SCHOOLS
SCHOOLS
SECONDARY SCHOOLS

Competition

use.... NON-COMPETITIVENESS

CONSERVATION OF CULTURAL IDENTITY

Protection of those attributes of cultural heritage (philosophy, customs, rituals, arts, skills, etc.) that give Native Americans a feeling of distinction and historic continuity; maintenance of culturally defined goals, values, perceptions, modes of expression and behavior.

21, 30, 34, 39, 59, 60, 66, 74, 86
138, 139, 149, 150, 171, 184, 192, 194
201, 208, 209, 210, 215, 220, 225, 231, 237, 255, 259, 261,
267, 290, 293
301, 312, 323, 350, 372, 380, 382, 383, 385, 387, 392
427, 439, 455, 461, 467, 495
500

see also.... ETHNIC IDENTITY PROBLEMS
NATIVE AMERICAN VALUES

CONSULTATION

Descriptions of the theory, methodology and practice of consultation with Native American programs.

132, 160
271, 272, 273, 275, 291

450, 490

COOPERATION

A Native American cultural norm which prescribes working or acting together for the social, emotional, and economic well being of the whole group or community rather than the benefit of the individual; mutual aid.

8, 37, 63, 83
113, 124, 176
215, 218, 227, 242, 243, 247
348
451

Coping behaviors

use.... NATIVE AMERICAN COPING BEHAVIORS

CORRECTIONAL INSTITUTIONS

Specific references to the mental health problems encountered by Native Americans in prisons, jails, and other correctional centers.

27, 93
146
202, 219, 277
335, 341, 344, 360, 362, 366, 369
414, 416, 419, 432, 461, 497

CORRECTIONAL PERSONNEL

Pertaining to the roles of policemen, prison guards, parole officers, etc., in helping Native Americans cope with the consequences of crime and socially deviant behavior.

134
229, 239

414

Counselling

use.... PSYCHOTHERAPY

CRIME

An act committed in violation of a law prohibiting it, or omitted in violation of law ordering it.

98
100, 146
288
306, 335, 341, 344, 351, 360, 367, 381
410, 416, 420, 496, 497

CROSS-CULTURAL STRESS

Psychological or physiological tension in response to conflict and strain between two cultures to which an individual fails to make a satisfactory adaptation.

2, 13, 15, 19, 22, 23, 26, 33, 34, 40, 42, 65, 79, 86, 87, 91, 97, 99
100, 108, 110, 117, 120, 121, 124, 126, 133, 135, 140, 148, 150, 159, 167, 168, 179, 180, 182, 191
203, 239, 247, 260, 265, 266, 277, 281, 284, 285, 287, 299, 303, 307, 308, 311, 317, 334, 339, 345, 353, 354, 356, 358, 359, 360, 368, 372, 389, 398
400, 413, 416, 417, 458, 460, 461, 462, 463, 471, 480, 485, 486, 487, 489, 494, 499

CULTURAL ADAPTATION

A change in the original cultural patterns of either of two different cultures as they come into continuous contact; one culture accepts new elements from the other, rejects other elements and recombines some elements into new cultural patterns.

1, 17, 21, 23, 30, 39, 58, 59, 63, 79, 94, 95
127, 139, 140, 149, 153, 164, 177, 182, 191, 193
201, 202, 203, 207, 209, 210, 215, 222, 225, 230, 231, 238, 254, 259, 280, 290, 293, 295
308, 317, 331, 350, 357, 358, 359, 364, 365, 374, 375, 379, 382, 383, 384, 390
404, 439, 443, 455, 456, 458, 463, 482, 485, 487, 489, 492

see also.... BICULTURISM

URBANIZATION

Cultural Identity

use.... CONSERVATION OF CULTURAL IDENTITY

CULTURAL REVIVAL

Renewing Native American identity as a distinct cultural group by revitalizing elements of Indian and arctic cultural heritage that have been repressed, devalued, or left in disuse. Elements of the dominant culture may be included, but the essence of the movement is distinctly Indian. The Ghost Dance Religion is a well documented example.

6, 13, 14, 34, 79

209, 256, 267, 268

304, 323

456, 460

CULTURE-BASED PSYCHOTHERAPY

The healing practices, rituals, and ceremonies of traditional Native healers. These therapeutic techniques, although repressed in the past, are being reexamined by psychiatrists not only for what they can do for Native Americans, but also for what they can offer the field of mental health in general.

12, 13, 14, 17, 62, 68, 70, 71, 72

157, 168, 175, 190

226, 266

309, 311, 313, 342, 353, 363, 373

402, 413, 424, 465, 483

see also.... PSYCHOTHERAPY

TRADITIONAL HEALERS

Culture conflict

use.... CROSS-CULTURAL STRESS

CULTURE FAIR TESTS

Psychological tests which can be effectively used in cross-cultural settings.

9, 16, 43, 52, 57, 81, 85

121, 123, 137, 148, 170

225, 235

446, 451

see also.... PSYCHOLOGICAL TESTING

CULTURE SPECIFIC SYNDROMES

A number of symptoms occurring together characterizing a certain illness or condition. Both the symptoms and the illness are defined in terms of the specific socio-cultural environment.

12
157, 168
266
309
424, 425, 482

. . . ARCTIC HYSTERIA

A type of hysteria experienced by Eskimo peoples. The stricken individual may begin to sing incoherently, shout obscenities, or mimic animal sounds. He may become violent, destroying food and tearing at his clothing. He will usually try to get outside where he can run over the ice until he becomes exhausted. Following the attack, the individual is again normal but may not remember what has happened.

110
242, 245, 251
334, 354, 395

. . . GHOST SICKNESS

Illness caused by returning ghosts (usually those of the family or close acquaintances). The symptoms are weakness, fainting, confusion, loss of appetite, hallucinations, bad dreams, and feelings of terror, especially at night.

23, 69, 70
158, 190

311, 346, 352, 393
413

. . . SALISH SPIRIT SICKNESS

A traditional Coastal Salish syndrome that has evolved over time to assume a modern form. The term was once used to describe symptoms of involuntary singing, sighing, and perceiving spirits songs in sleep or in day-dreams. These symptoms indicate possession by a spirit helper and called for ritual manifestation during the winter ceremonial. After contact with whites and the cultural changes that followed, the meaning of the term altered and now may describe the depressive symptoms associated with socio-cultural depression and anomie, characterized by existential frustration, discouragement, and lowered self-esteem.

13, 14

353

. . . SOUL LOSS

Illness caused by the separation of the soul from the body through forcible abduction by sorcerers and their supernatural agents or through the accidental straying of the soul as in dreams. Unless the soul is returned, illness and death will result.

156
226
363
425

. . . TABOO BREAKING

A variety of disasters such as drought or crop loss as well as illness of an individual, triggered by the transgression of a prohibition against certain actions, food, or contact with others.

5, 69, 72
226
313
459

. . . WINDIGO PSYCHOSES

A seasonal syndrome of the Eastern Sub-Arctic Indians characterized by a craving for human flesh. An individual is believed to be transformed into or possessed by the spirit of a windigo or mythological monster with cannibalistic characteristics who is made of ice and who dies in the summer only to be revived in the winter. The individual is not responsible for his cannibalistic acts because he has lost control over his behavior to the windigo.

162
226
321, 334, 347
464, 474

. . . WITCHCRAFT

The malevolent exercise of supernatural power possessed by persons in league with evil spirits. This use of sorcery can cause a variety of illnesses and can even cause death.

4, 29, 68, 70, 71
105, 134, 156, 195
218, 227, 236
331, 363, 393
402, 459, 465

Delinquent

use.... YOUTH: SOCIALLY DEVIANT BEHAVIOR

DELIVERY OF SERVICES

Pertaining to the physical, social, and cultural barriers to effective delivery of human services to Native American populations.

1, 5, 10, 29, 80, 92
132, 147, 154, 160, 186, 189
248, 275, 279, 281, 282, 286
354
418, 437, 475

DEMOGRAPHIC STUDY

Population descriptions which give baseline data concerning the distribution, density, vital statistics, etc., of Native American populations. Includes demographic data within other documents.

31, 36, 49, 53
121, 126, 139, 140, 161, 182, 183, 184, 197
205, 206, 207, 217, 232, 240, 256, 261, 286, 288, 294
314, 367, 377, 382
410, 420, 421, 426, 430, 431, 466
see also.... EPIDEMIOLOGICAL STUDY

DEPRESSION

Emotional condition, characterized by feelings of hopelessness, sadness, and inadequacy.

13, 28, 49
117, 158, 162
216
321
492
see also.... GRIEF REACTION
NEUROSES--DEPRESSIVE NEUROSES
PSYCHOSES--AFFECTIVE PSYCHOSES

Depressive Neuroses

use.... NEUROSES--DEPRESSIVE NEUROSES

Deviant behavior

use.... SOCIALLY DEVIANT BEHAVIOR

DISCRIMINATION

A showing of partiality or prejudice in actions or policies.

7, 73, 79, 92, 98
119, 124, 128, 186, 196
207, 208, 214, 229, 239, 240, 247, 254, 258, 268, 281
305, 315, 327, 341, 344, 359, 360, 382
401, 412, 414, 463, 469

DREAMS AND VISION QUESTS

Pertaining to dreams, visions, and hallucinations which are regarded by Native Americans to be contact with the supernatural.

69
135, 158, 175
226, 227, 228, 231, 246, 260
302, 309, 312, 321
445, 457, 484, 491

DROPOUT PREVENTION

Descriptions of programs and services designed to help Native American students stay in school or complete training and education programs.

76
129, 130, 145
258

DROPOUTS

Participants in education or training programs who withdraw before completing the work or before graduating.

60, 76
129, 130, 145, 173
212, 258, 274, 287

447

see also.... DROPOUT PREVENTION

Drug Abuse

use.... DRUG & INHALANT MISUSE

DRUG & INHALANT MISUSE

Pertaining to the misuse of drugs other than alcohol and of inhalants such as glue, paint, solvents, gasoline, etc.

24, 78
102

441, 479

see also.... DRUG USE
DRUG THERAPY
TRADITIONAL USE OF DRUGS, HALLUCINOGENICS & ALCOHOL

DRUG THERAPY

Treatment methods which attempt to modify behavior through the use of medication.

55, 78
190

369
441, 470

DRUG USE

Native American use of, but not necessarily abuse of, drugs other than alcohol. The use of Peyote in the Native American Church is one example of drug use; aspirin and nicotine are other examples.

55
101, 166, 185
224, 295

415, 445, 484, 491

see also.... DRUG AND INHALANT MISUSE

DRUG THERAPY

TRADITIONAL USE OF DRUGS, HALLUCINOGENICS AND ALCOHOL

ECONOMIC ISSUES

Pertaining to economic concerns which may affect the subject areas designated by other descriptor categories.

24, 42, 61, 73, 80, 83, 89, 93
100, 113, 114, 121, 127, 142, 149, 179
210, 214, 223, 237, 238, 252, 258, 280
301, 339, 344, 366, 388, 396, 397
416, 420, 426, 430, 432, 463, 466, 485, 494

see also.... UNEMPLOYMENT

Education

use.... B.I.A. BOARDING SCHOOLS + COLLEGES + UNIVERSITIES + EDUCATION PARAPROFESSIONAL PERSONNEL + EDUCATION PROFESSIONAL PERSONNEL + EDUCATION PROGRAMS & SERVICES + ELEMENTARY SCHOOLS + SCHOOLS + SECONDARY SCHOOLS

EDUCATION PARAPROFESSIONAL PERSONNEL

Pertaining to the role of instructional aids, etc., in helping Native American students cope with mental health problems.

9

378

see also.... EDUCATION PROFESSIONAL PERSONNEL

Education paraprofessional personnel, Native American
use.... EDUCATION PARAPROFESSIONAL PERSONNEL: NATIVE AMERICAN PER-
SONNEL

EDUCATION PROFESSIONAL PERSONNEL

Pertaining to the role of teachers, counselors, etc., in helping
Native American students cope with mental health problems.

43, 48, 60, 67, 82

234, 239

469

see also.... EDUCATION PARAPROFESSIONAL PERSONNEL

Education professional personnel, Native American
use.... EDUCATION PROFESSIONAL PERSONNEL: NATIVE AMERICAN PERSONNEL

Education program development
use.... EDUCATION PROGRAMS & SERVICES: PROGRAM DEVELOPMENT

Education program evaluation
use.... EDUCATION PROGRAMS & SERVICES: PROGRAM EVALUATION

EDUCATION PROGRAMS & SERVICES

Descriptions of organization and function of education programs and
services in terms of how they meet both the education and mental
health needs of Native American students.

60, 66, 76, 83, 84, 94

119, 128, 129, 130, 144, 145, 151, 167, 169, 199

248, 276, 287, 288, 293

308, 323

427, 460, 469, 488, 495

See also.... DROPOUT PREVENTION

Education programs, delivery of services
use.... EDUCATION PROGRAMS & SERVICES: DELIVERY OF SERVICES

Education training programs
use.... EDUCATION PROGRAMS & SERVICES: TRAINING PROGRAMS & SERVICES

Elderly
use.... AGED

ELEMENTARY SCHOOLS

Pertaining to the mental health strengths of Native American elementary school students.

115, 119, 176, 198

392
427

see also.... B.I.A. BOARDING SCHOOLS
COLLEGES & UNIVERSITIES
SCHOOLS
SECONDARY SCHOOLS

Emotional adjustment

use.... NATIVE AMERICAN COPING BEHAVIORS

Emotional disorders

use.... MENTAL DISORDERS

EMOTIONAL RESTRAINT

A Native American cultural norm which promotes self control and discourages the expression of strong or violent feelings. For example, rigidly circumscribed expression of anger or hostility is allowed within the community through shaming or teasing, often misinterpreted as lack of feeling by outsiders.

287
312, 322, 347, 348
471, 486

see also.... NON-COMPETITIVENESS
NON-INTERFERENCE
PASSIVE RESISTANCE

EMPLOYMENT

Pertaining to both the availability and/or the lack of jobs for Native Americans.

36, 61, 93
106, 147, 149, 159, 196
207, 208, 212, 214, 237, 240, 254, 255, 259, 280, 288
327, 366, 388
430, 460

see also.... ECONOMIC ISSUES

EPIDEMIOLOGICAL STUDY

Descriptions of research which reports on the incidence and prevalence of health and disease patterns of Native American populations, usually in relation to their environment and way of living.

25, 27, 28, 31, 35, 47, 49, 87, 97, 98
102, 110, 117, 120, 126, 127, 140, 142, 155, 160, 161, 166,
182, 183, 184
200, 205, 206, 217, 223, 262, 273, 286, 294
300, 306, 314, 316, 324, 325, 341, 367, 377, 381, 389, 395
415, 421, 426, 428, 438, 444, 449, 480, 496

Ethnic groups

use.... NATIVE-NON-NATIVE COMPARISONS (Individual ethnic groups will be listed in the "identifiers" of the bibliographic entries.)

ETHNIC IDENTITY PROBLEMS

A loss of the sense of historical continuity of Native American identity and an inability to adapt or accept the role expected by the dominant society.

23, 25, 32, 48, 57, 59, 66, 79, 83, 86, 89
121, 133, 178
234, 238, 247, 249, 256, 261, 280, 284
315, 323, 339, 350, 356, 360, 364, 385, 390
460, 492, 499

see also.... ANOMIE

CONSERVATION OF CULTURAL IDENTITY
NEGATIVE INDIAN STEREOTYPE
SELF CONCEPT

Ethno medicine

use.... CULTURE BASED PSYCHOTHERAPY + TRADITIONAL USE OF DRUGS,
HALLUCINOGENICS AND ALCOHOL

Etiology

use.... NATIVE AMERICAN ETIOLOGY

Evaluation

use.... PROGRAM EVALUATION

EXPERIMENTAL STUDY

Descriptions of research in which an hypothesis is tested by manipulation of one or more conditions called variables. Statistical comparisons with a control group are the usual form of reporting results.

119, 199
212, 248, 264

Extended family

use.... TRADITIONAL FAMILY ORGANIZATION AND RELATIONSHIPS

Families

use.... FAMILY PROBLEMS + ADOPTION & FOSTER FAMILIES + TRADITIONAL
FAMILY ORGANIZATION & RELATIONSHIPS

FAMILY PROBLEMS

Conflicts between husband and wife, parents and children, siblings,
etc. These conflicts may be intensified by the breakdown of ex-
tended family due to cross-cultural stress.

20, 22, 65, 74, 88, 97
102, 133, 134, 148, 172, 179, 184
206, 211, 248, 249, 255, 257, 261, 285, 296, 298
307, 317, 328, 364, 370, 381
400, 417, 425, 478, 479

see also.... ADOPTION & FOSTER FAMILIES
TRADITIONAL FAMILY ORGANIZATION & RELATIONSHIPS

FEDERAL GOVERNMENT

Pertaining to the federal government (either U.S. or Canada)
involvement in subject areas designated by other descriptor
categories.

18
132
215, 233, 239, 269, 280, 290
397
412, 443, 472

see also.... B.I.A.
I.H.S.

FEMALES

Pertaining to the mental health problems and concerns of Native
American females.

71, 87, 92
105, 110, 124, 135, 138, 141, 158, 179, 188
223, 231, 242, 245, 248, 249, 278
305, 311, 350, 379, 389, 391
406, 407, 434, 454, 496

Generosity

use.... NON-MATERIALISM

Ghost sickness

use.... CULTURE SPECIFIC SYNDROME--GHOST SICKNESS

Government

use.... FEDERAL GOVERNMENT

Groups

use.... SOCIAL GROUPS & PEER GROUPS + SOCIAL NETWORKS + GROUP
NORMS & SANCTIONS

Group therapy

use.... PSYCHOTHERAPY: SOCIAL GROUPS & PEER GROUPS

GRIEF REACTION

Intense emotional suffering caused by the death of a close relative
or friend, or other important losses.

28

158, 190

346, 363, 393

492

see also.... DEPRESSION

GROUP NORMS & SANCTIONS

General references to standards of behavior that are given group
acceptance and support. These standards are maintained through
public opinion and group pressure rather than by authoritative or
legal force. Some seemingly deviant behavior is controlled and
accepted through these group sanctions. For example, the cul-
turally sanctioned role of the "manly hearted woman" is given to
aggressive, dominant older women in the traditionally male domi-
nated Plains societies. Special norms and sanctions also apply to
homosexuals in some Indian societies, and instead of being isolated
from the community these people are accepted in a culturally re-
cognized role.

35, 40, 44, 51, 54, 99

103, 104, 105, 106, 107, 124, 135, 188

223, 226, 241

334, 352, 360, 375, 383, 389

405, 406, 407, 408, 419, 424, 454, 458, 459, 470, 471, 481

Hallucinations

use.... DREAMS AND VISION QUESTS

Healing ceremonies and rituals

use.... CULTURE BASED PSYCHOTHERAPY

High schools

use.... SECONDARY SCHOOLS

Homicide

use.... CRIME

Homosexuality

use.... SEXUAL ORIENTATION AND SEXUAL DEVIANCY

Hospitals

use.... MEDICAL INSTITUTIONS + MENTAL HEALTH INSTITUTIONS

Hospitalization

use.... INSTITUTIONALIZATION: (MENTAL HEALTH INSTITUTIONS + MEDICAL INSTITUTIONS)

Hysteria

use.... NEUROSES--HYSTERICAL NEUROSES + CULTURE SPECIFIC SYNDROME--
ARCTIC HYSTERIA + PERSONALITY OR CHARACTER DISORDERS--
HYSTERICAL PERSONALITY

Hysterical neuroses

use.... NEUROSES--HYSTERICAL NEUROSES

Hysterical personality

use.... PERSONALITY OR CHARACTER DISORDERS--HYSTERICAL PERSONALITY

I.H.S.

Specific references to the Indian Health Service of the U.S. Department of Health, Education and Welfare, Public Health Service and its involvement in mental health programs for Native Americans.

2, 5, 7, 29, 92

161, 169

204, 205, 232, 248, 269, 275, 291

306, 316, 361

422, 449, 465

Identity problems

use.... ETHNIC IDENTITY PROBLEMS

Illegitimacy

use.... SEXUAL PATTERNS & PROBLEMS

Incarceration

use.... CORRECTIONAL INSTITUTIONS: INSTITUTIONALIZATION

Incest

use.... SEXUAL DEVIANCY & SEXUAL ORIENTATION

Indian Health Service

use.... I.H.S.

INDIAN TIME

Native temporal concept in which time is not measured by clocks or calendars but in terms of natural phenomena like days, nights, months, and seasons. Punctuality, in the Western sense, and extensive planning for the future are not necessarily virtues.

19, 93

109

213, 233, 259

345, 388

451, 467

Inhalant abuse

use.... DRUG & INHALANT MISUSE

Inpatient care

use.... (MEDICAL INSTITUTIONS + MENTAL HEALTH INSTITUTIONS): INSTITUTIONALIZATION

INSTITUTIONALIZATION

Pertaining to the hospitalization, incarceration, etc., of Native Americans and the mental health problems which result.

80

171, 186

202, 217, 277, 288, 294

341, 366, 369, 378

414, 416, 418, 419, 432, 440, 461

INTELLIGENCE

Generally this is defined by tests designed by the dominant culture, which define intelligence as the capacity to learn and to utilize appropriately what one has learned.

11, 41, 50, 64, 85

123, 125, 136, 137, 170, 198

235

322, 371, 394

446, 452

Intelligence testing

use.... PSYCHOLOGICAL TESTING: INTELLIGENCE

INTER-TRIBAL COMPARISONS

Comparisons of research results and of psychological testing in terms of two or more tribal populations.

22, 27, 28, 30, 41, 61, 66, 78, 82, 85, 87
102, 126, 133, 137, 149, 197
202, 242, 247, 255
331, 371
415, 439, 455

Jails

use.... CORRECTIONAL INSTITUTIONS

Junior high school

use.... SECONDARY SCHOOLS

Juvenile delinquents

use.... YOUTH: SOCIALLY DEVIANT BEHAVIOR

LANGUAGE HANDICAPS

Pertaining to communication and psychological barriers between different tribes or between Native Americans and other cultural groups due to language. These barriers also cause performance problems in jobs, in school, and in testing situations.

5, 81
171, 180, 198
220, 235

405, 440, 465

see also.... BILINGUALISM

LEARNING

The acquiring of knowledge or skills.

52, 81
123, 199
220

see also.... LEARNING DISABILITIES & PROBLEMS

LEARNING DISABILITIES & PROBLEMS

Pertaining both to syndromes which make learning more difficult (such as dyslexia, dysgraphia, and dyscalculia) and to more general social and psychological barriers to learning in a school setting.

84
129

see also.... LEARNING

Learning problems

use.... LEARNING DISABILITIES & PROBLEMS

LEGAL ISSUES

Pertaining to legal matters which may affect any of the subject areas designated by other descriptor categories.

151, 164

310, 343, 360, 397
412, 472, 497

MALES

Pertaining to the mental health problems and concerns of Native American males.

47, 85, 93
109, 124, 135, 138, 143, 175
200, 228, 231, 263, 264
312, 318, 350, 362, 381, 383, 394
406, 411, 417, 447, 470, 492, 496

Marital conflicts

use.... FAMILY PROBLEMS

Measurement

use.... PSYCHOLOGICAL TESTING

MEDICAL INSTITUTIONS

Specific references to mental health issues arising from Native American use of medical facilities such as hospitals, clinics, etc.

80
155, 193
248, 266, 279

see also.... MENTAL HEALTH INSTITUTIONS

MEDICAL PARAPROFESSIONAL PERSONNEL

Pertaining to the roles of community health aides, community health medics, etc., in helping Native American patients cope with mental problems.

45

435

see also.... MEDICAL PROFESSIONAL PERSONNEL

Medical paraprofessional personnel, Native American

use..... MEDICAL PARAPROFESSIONAL PERSONNEL: NATIVE AMERICAN PERSONNEL

MEDICAL PROFESSIONAL PERSONNEL

Pertaining to the roles of doctors, nurses, etc., in helping Native American patients cope with mental health problems.

1, 7, 17, 29, 92

193

239

475

see also.... MEDICAL PARAPROFESSIONAL PERSONNEL
TRADITIONAL HEALERS

Medical professional personnel, Native American

use.... MEDICAL PROFESSIONAL PERSONNEL: NATIVE AMERICAN PERSONNEL

Medical program development

use.... MEDICAL PROGRAMS & SERVICES: PROGRAM DEVELOPMENT

Medical program evaluation

use.... MEDICAL PROGRAMS & SERVICES: PROGRAM EVALUATION

MEDICAL PROGRAMS & SERVICES

Descriptions of medical programs and services designed to meet the physical and mental health needs of Indian and arctic peoples.

31, 92

147

232, 288

327

Medical programs, delivery of services

use.... MEDICAL PROGRAMS & SERVICES: DELIVERY OF SERVICES

Medical training programs

use.... MEDICAL PROGRAMS & SERVICES: TRAINING PROGRAMS & SERVICES

Medicine Men, Medicine Persons

use.... TRADITIONAL HEALERS

Men

use.... MALES: ADULTS

MENTAL DISORDERS

General references to psychiatric and psychological disfunction.
References to specific mental disorders such as "neuroses" or
"psychoses" are indexed under the appropriate descriptor.

12, 28, 49, 69

110, 120, 154, 160, 183

205, 217, 221, 226, 242, 271, 273, 287

324, 325, 334, 345, 353, 354, 377, 395, 399

418, 424, 431, 445, 480, 487, 494

see also.... CULTURE SPECIFIC SYNDROMES

NEUROSES

PERSONALITY OR CHARACTER DISORDERS

PSYCHOSES

Mental disorders, epidemiology

use.... MENTAL DISORDERS: EPIDEMIOLOGICAL STUDY

Mental health

use.... NATIVE AMERICAN COPING BEHAVIORS + UNIVERSAL HARMONY

Mental health clinics

use.... MENTAL HEALTH INSTITUTIONS

MENTAL HEALTH INSTITUTIONS

Specific references to the issues arising from Native American use
of mental health facilities such as mental hospitals, clinics, etc.

171

217, 275, 288, 294

418, 431, 465, 480

see also.... MEDICAL INSTITUTIONS

MENTAL HEALTH PARAPROFESSIONAL PERSONNEL

Pertaining to the roles of community mental health aides, mental health technicians, etc., in helping Native American clients cope with mental health problems.

5, 6, 75
111, 157, 160
289

488

see also.... MENTAL HEALTH PROFESSIONAL PERSONNEL

Mental health paraprofessional personnel, Native American
use.... MENTAL HEALTH PARAPROFESSIONAL PERSONNEL: NATIVE AMERICAN
PERSONNEL

MENTAL HEALTH PROFESSIONAL PERSONNEL

Pertaining to the roles of psychiatrists, psychologists, social workers, etc., in helping Native American clients cope with mental health problems.

2, 8, 14, 17, 23, 32, 81, 95
132, 168
204, 275, 291, 295
301, 353, 373
413, 450

see also.... MENTAL HEALTH PARAPROFESSIONAL PERSONNEL
TRADITIONAL HEALERS

Mental health program development
use.... MENTAL HEALTH PROGRAMS & SERVICES: PROGRAM DEVELOPMENT

Mental health program evaluation
use.... MENTAL HEALTH PROGRAMS & SERVICES: PROGRAM EVALUATION

MENTAL HEALTH PROGRAMS & SERVICES

Descriptions of the organization and function of mental health programs and services in terms of how they meet the needs of Native American clients.

3, 6
132, 154, 157, 160, 189
204, 205, 211, 219, 271, 272, 273, 274, 275, 282, 286, 287,
288, 291
345, 354, 399
418, 440, 441, 450, 487

see also.... ALCOHOLISM TREATMENT PROGRAMS & SERVICES
DROPOUT PREVENTION
PREVENTATIVE MENTAL HEALTH PROGRAMS & SERVICES
SUICIDE PREVENTION

Mental health programs, consultation with
use.... MENTAL HEALTH PROGRAMS & SERVICES: CONSULTATION

Mental health programs, delivery of services
use.... MENTAL HEALTH PROGRAMS & SERVICES: DELIVERY OF SERVICES

Mental health programs, Native American administration of
use.... MENTAL HEALTH PROGRAMS AND SERVICES: NATIVE AMERICAN ADMINISTERED PROGRAMS & SERVICES

Mental health programs, Native American personnel
use.... MENTAL HEALTH PROGRAMS & SERVICES: NATIVE AMERICAN PERSONNEL

Mental health training programs
use.... MENTAL HEALTH PROGRAMS & SERVICES: TRAINING PROGRAMS & SERVICES

Mental hospitals
use.... MENTAL HEALTH INSTITUTIONS

Mental illness
use.... MENTAL DISORDERS

MENTAL RETARDATION
Intellectual functioning which is significantly and consistently below average, often due to physical causes.

169
217

440

Migration
use....RELOCATION

Ministers
use.... RELIGIOUS (non-Native) PERSONNEL

Missionaries
use.... RELIGIOUS (non-Native) PERSONNEL

MOTIVATION
Inner drive, impulse, intention, etc., that causes a person to do something or act in a certain way.

11
128, 129, 165, 177
214, 233, 248

473

MOTOR PROCESSES

Those processes involving muscular movement or coordination.

85

423

Narcotics

use.... DRUG USE + DRUG & INHALANT MISUSE + DRUG THERAPY + TRADITIONAL USE OF DRUGS, HALLUCINOGENICS AND ALCOHOL

NATIVE AMERICAN ADMINISTERED PROGRAMS & SERVICES

Descriptions of programs and services that are created and administered by Native Americans in order that they respond to the specific needs of the Indian and arctic people.

3, 15, 19, 33, 40, 65, 77, 84, 88

174, 186, 192

281, 283

427, 495

NATIVE AMERICAN COPING BEHAVIORS

General references to Native American coping behaviors. References to specific coping behaviors such as "passive resistance" are indexed under the appropriate descriptor.

42, 91

243, 266, 277, 281, 295

335, 366

462, 486

see also.... BICULTURISM
BILINGUALISM
CONSERVATION OF CULTURAL IDENTITY
COOPERATION
CULTURE BASED PSYCHOTHERAPY
CULTURAL REVIVAL
DREAMS & VISION QUESTS
EMOTIONAL RESTRAINT
GROUP NORMS & SANCTIONS
INDIAN TIME
NON-COMPETITIVENESS
NON-INTERFERENCE
NON-MATERIALISM
PASSIVE RESISTANCE

NATIVE AMERICAN ETIOLOGY

Native American theories about the origins, causations, and mechanisms of illness.

4, 12, 17, 29, 62, 68, 69, 71
156, 175, 189
226, 227, 250, 252
309, 313, 395
413, 425, 475, 483, 487

NATIVE AMERICAN PERSONNEL

The role of Native American personnel in making programs and services relevant to the needs of Indians and arctic people.

1, 5, 6, 7, 45, 48, 67, 73, 75, 84, 92
109, 111, 157, 160
219, 269, 280, 281
378
400, 431, 435, 465

NATIVE AMERICAN RELIGIONS

Specific references to any Native American system of religious belief including the Northwest Shaker Church, Native American Church, Handsome Lake Religion, etc., as well as specific tribal beliefs.

4, 17, 29, 30, 34, 40, 55
101, 156, 167, 175, 185, 190
209, 224, 225, 230, 242, 250, 295
302, 304, 330, 363, 373, 375, 383
436, 456, 457, 461, 484

NATIVE AMERICAN POLITICAL MOVEMENTS

Inter-tribal or pan-Indian political activities and organizations through which people are working together to accomplish goals which benefit Native American communities.

21
145, 197
268
317, 364

NATIVE AMERICAN VALUES

General references to cultural principles, goals, or standards held by Indian and arctic people. References to specific values are indexed under the appropriate descriptor.

30, 53, 86, 94
150, 159, 194
221, 222, 225, 234, 237, 247, 259, 261, 266, 281
398
458, 486, 494, 495

see also.... COOPERATION
EMOTIONAL RESTRAINT
NON-COMPETITIVENESS
NON-INTERFERENCE
NON-MATERIALISM
UNIVERSAL HARMONY

NATIVE-NON-NATIVE COMPARISONS

Comparisons of Indian or arctic people with other ethnic or racial populations.

34, 56, 67, 76, 81, 85, 90, 94, 96, 97, 98
102, 106, 107, 111, 112, 115, 117, 118, 127, 128, 130, 137,
141, 142, 150, 155, 161, 163, 165, 166, 170, 173, 176, 177,
178, 183, 199
210, 222, 247, 254, 264, 270, 294
308, 333, 341, 354, 355, 362, 371, 381, 390, 394
401, 403, 409, 410, 415, 416, 423, 434, 444, 445, 446, 477,
482, 494, 496

Nativistic movements

use.... CULTURAL REVIVAL

NEGATIVE INDIAN-STEREOTYPE

A stereotypical view of Indians and arctic peoples which depicts them as lazy, undependable, suicidal, alcoholic, etc.

12, 22, 24, 27, 33, 44, 60, 73, 79, 92, 93
104, 119, 152
258, 289, 292
303, 305, 329, 336, 344, 385, 391
453, 463, 467, 471

see also.... ETHNIC IDENTITY PROBLEMS
SELF CONCEPT

Networks

use.... SOCIAL NETWORKS

NEUROSES

An emotional maladaptation arising from an unresolved unconscious conflict.

12
120, 162
205, 217, 218, 226

see also.... CULTURE SPECIFIC SYNDROMES
MENTAL DISORDERS
PERSONALITY AND CHARACTER DISORDERS
PSYCHOSES

. . . DEPRESSIVE NEUROSES

A neuroses manifested by an excessive reaction of depression due to an internal conflict.

24

325

. . . HYSTERICAL NEUROSES

A neuroses characterized by a sudden or gradual loss or disorder of function in response to emotional stress.

236, 245
309, 311, 339, 395

Non-coercion

use.... NON-INTERFERENCE

NON-COMPETITIVENESS

Native American cultural norms which limit or repress intra-group rivalry. This restriction on competitiveness curbs aggression and promotes voluntary cooperation within the group usually at specific times or for specific purposes.

11, 19, 63, 82, 93
113, 135, 176, 180
218, 259, 287
380, 398
451, 467, 486

see also.... EMOTIONAL RESTRAINT
NON-INTERFERENCE
PASSIVE RESISTANCE

NON-INTERFERENCE

Native American cultural norm which discourages coercion of any kind, physical, verbal or psychological. Desired behavior is to be achieved by voluntary actions and attitudes on the part of each individual and not to be imposed by outside intervention.

2, 10, 42, 58, 89
127, 172, 195
225, 257, 295, 299
322
463, 478, 486

see also.... NON-COMPETITIVENESS
EMOTIONAL RESTRAINT
PASSIVE RESISTANCE

NON-MATERIALISM

Native American cultural norm which encourages generosity and sharing.

82, 89
105, 113, 135, 148, 150, 180
225, 247, 259
345, 380, 398
451, 467

Non-Native groups

use.... NATIVE-NON-NATIVE COMPARISONS (Individual non-Native groups will be listed in the "identifiers.")

Norms

use.... GROUP NORMS AND SANCTIONS

Nurses

use.... MEDICAL PROFESSIONAL PERSONNEL

OFF-RESERVATION

Pertaining to Native American populations living in non-urban, non-reservation areas. This descriptor is primarily used for rural populations, Alaska Natives, and Oklahoma Indians.

6, 49, 55, 61, 76, 79, 85, 87, 91, 98
107, 113, 114, 115, 124, 125, 126, 127, 138, 149, 154, 157,
164, 189, 196
208, 230, 235, 243, 252, 254, 279, 288, 298
325, 358, 370, 375
400, 401, 418, 423, 444, 458, 466, 468, 487, 489, 494

see also.... RESERVATION
URBAN AREAS

OUT-PATIENT CARE

Descriptions of psychiatric treatment programs which do not involve hospitalization.

217, 288

P.H.S.

use.... I.H.S.

Paranoia

use.... PERSONALITY OR CHARACTER DISORDERS--PARANOID PERSONALITY

Paranoid personality

use.... PERSONALITY OR CHARACTER DISORDERS--PARANOID PERSONALITY

Paraprofessional personnel

use.... EDUCATION PARAPROFESSIONAL PERSONNEL + MEDICAL PARAPROFESSIONAL PERSONNEL + MENTAL HEALTH PARAPROFESSIONAL PERSONNEL + SOCIAL WORK PARAPROFESSIONAL PERSONNEL

PASSIVE RESISTANCE

Native American coping mechanism by which Indians deal with the aggressive or coercive behavior of others. Instead of responding to aggressive behavior by answering or fighting back, an Indian's response is to withdraw his attention by looking away or by quietly leaving. By making himself inconspicuous, the Indian avoids further provocation and also rebukes the aggressor in the culturally sanctioned manner.

18, 75
144, 152, 171, 186
208, 213, 215, 216, 229, 230, 287, 299
301, 335
463, 477

see also.... EMOTIONAL RESTRAINT
NON-COMPETITIVENESS
NON-INTERFERENCE

Peer groups

use.... SOCIAL GROUPS AND PEER GROUPS

PERSONALITY OR CHARACTER DISORDERS

A group of mental disorders characterized by habitual maladaptive patterns of behavior, generally life-long in duration.

12, 80

205

480

see also.... CULTURE SPECIFIC SYNDROMES

MENTAL DISORDERS

NEUROSES

PSYCHOSES

. . . HYSTERICAL PERSONALITY

A personality disorder characterized by excitability, emotional instability, over-reactivity, and self-dramatization.

122

325

. . . PARANOID PERSONALITY

A personality disorder characterized by hypersensitivity, rigidity, unwarranted suspicion, jealousy, excessive self-importance--often observed as a tendency to ascribe evil motives to others.

49

Personality testing

use.... PSYCHOLOGICAL TESTING: PERSONALITY TRAITS

PERSONALITY TRAITS

Deeply engrained patterns of behavior that each person evolves, both consciously and unconsciously as his style of life or way of adapting to his environment.

16, 30, 43, 46, 56, 59, 91, 93, 97

112, 114, 116, 118, 122, 124, 128, 141, 143, 153, 163, 165,
181, 195

228, 231, 234, 240, 242, 259, 287

312, 318, 322, 326, 331, 336, 348, 358, 370, 387, 388

401, 403, 404, 409, 429, 463, 471, 473, 477, 492

Personnel

use.... ADMINISTRATIVE PERSONNEL + EDUCATION PARAPROFESSIONAL PERSONNEL + EDUCATION PROFESSIONAL PERSONNEL + MEDICAL PARAPROFESSIONAL PERSONNEL + MEDICAL PROFESSIONAL PERSONNEL + MENTAL HEALTH PARAPROFESSIONAL PERSONNEL + MENTAL HEALTH PROFESSIONAL PERSONNEL + NATIVE AMERICAN PERSONNEL + SOCIAL WORK PARAPROFESSIONAL PERSONNEL + SOCIAL WORK PROFESSIONAL PERSONNEL

Peyote, Indian use of

use.... DRUG USE: TRADITIONAL USE OF DRUGS, HALLUCINOGENICS, AND ALCOHOL

PHYSICAL HEALTH AND ILLNESS

Pertaining to the physical condition of an individual.

31, 87, 92
126, 147, 161
251, 252, 262, 270, 273, 274
367
428, 430, 443, 448, 474

see also.... PSYCHOPHYSIOLOGICAL DISORDERS

Physicians

use.... MEDICAL PROFESSIONAL PERSONNEL

Police

use.... CORRECTIONAL PERSONNEL

Politics

use.... POLITICS (non-tribal) + NATIVE AMERICAN POLITICAL MOVEMENTS + TRIBAL POLITICAL ORGANIZATIONS

POLITICS (non-tribal)

Pertaining to general political concerns which may affect the subject areas designated by other descriptor categories.

269

301

472

Population statistics

use.... DEMOGRAPHIC STUDY + EPIDEMIOLOGICAL STUDY

Poverty

use.... ECONOMIC ISSUES

Prejudice

use.... DISCRIMINATION

PREVENTATIVE MENTAL HEALTH PROGRAMS & SERVICES

Descriptions of the organization and function of programs and services designed to lower the incidence and/or prevalence of emotional disorders in Native American communities. Primary, secondary and tertiary prevention are all included under this descriptor.

19, 74
159
221, 263
355
437, 462, 490, 497

see also.... DROPOUT PREVENTION
SUICIDE PREVENTION

Prevention

use.... PREVENTATIVE MENTAL HEALTH PROGRAMS & SERVICES + SUICIDE
PREVENTION + DROPOUT PREVENTION

Priests

use.... RELIGIOUS (non-Native) PERSONNEL

Prisons

use.... CORRECTIONAL INSTITUTIONS

Professional personnel

use.... ANTHROPOLOGIST + CONSULTANTS + EDUCATIONAL PROFESSIONAL
PERSONNEL + MEDICAL PROFESSIONAL PERSONNEL + MENTAL
HEALTH PROFESSIONAL PERSONNEL + SOCIAL WORK PROFES-
SIONAL PERSONNEL

PROGRAM DEVELOPMENT

Descriptions of theory, method and practice of developing programs to meet the human service needs of Indian and arctic peoples.

19, 55, 62, 74, 83, 84
109, 119, 134, 154, 157, 159, 160, 169, 194
213, 219, 232, 275, 289, 291
316, 323, 345
418, 421, 422, 431, 437, 450, 488, 497

PROGRAM EVALUATION

Descriptions of criteria and methods of evaluating how programs meet the human service needs of Native American populations.

9, 18, 48, 66, 77, 99
129, 130, 132, 174, 194
204, 206, 212, 232, 272, 273, 274, 276, 279
369
400, 453

Programs

use.... ALCOHOLISM TREATMENT PROGRAMS & SERVICES + DROPOUTS PREVENTION + EDUCATION PROGRAMS & SERVICES + MEDICAL PROGRAMS & SERVICES + MENTAL HEALTH PROGRAMS & SERVICES + PREVENTATIVE MENTAL HEALTH PROGRAMS & SERVICES + PROGRAM DEVELOPMENT + PROGRAM EVALUATION + SOCIAL WORK PROGRAMS & SERVICES + SUICIDE PREVENTION + TRAINING PROGRAMS & SERVICES (Individual names of programs are listed in the identifiers.)

Prostitution

use.... SEXUAL PATTERNS & PROBLEMS

Psychiatric clinic(s)

use.... MENTAL HEALTH INSTITUTIONS

Psychiatric hospital(s)

use.... MENTAL HEALTH INSTITUTIONS

Psychiatrists

use.... MENTAL HEALTH PROFESSIONAL PERSONNEL

PSYCHOLOGICAL TESTING

Reports of the development or application of standardized psychological tests.

9, 11, 16, 26, 28, 30, 38, 41, 43, 46, 52, 56, 57, 59, 63, 65,
66, 67, 76, 81, 87, 90, 93, 94, 96, 99
112, 114, 115, 118, 119, 121, 122, 123, 125, 127, 128, 136,
137, 141, 143, 148, 163, 165, 170, 171, 173, 176, 177, 178,
183, 194, 198
210, 211, 221, 222, 225, 228, 234, 235, 236, 237, 238, 247,
294
312, 322, 331, 362, 366, 369, 371, 382, 388, 392, 394, 396
403, 404, 409, 423, 433, 434, 440, 446, 452, 469, 473, 477,
492, 494

see also.... CULTURE-FAIR TESTS

Psychologists

use.... MENTAL HEALTH PROFESSIONAL PERSONNEL

Psychopathology

use.... MENTAL DISORDERS

PSYCHOPHYSIOLOGICAL DISORDERS

A group of disorders characterized by physical symptoms that are related to emotional factors and that tend to involve a single organ system.

87
120

358
428

PSYCHOSES

A major mental disorder of organic or emotional origin in which the individual's ability to think, respond emotionally, remember, communicate, interpret reality and behave appropriately is sufficiently impaired so as to interfere grossly with his capacity to meet the ordinary demands of life.

12
120, 162
205, 217, 218, 226

see also.... CULTURE SPECIFIC SYNDROMES
MENTAL DISORDERS
NEUROSES
PERSONALITY AND CHARACTER DISORDERS

. . . AFFECTIVE PSYCHOSES

A group of psychoses characterized by a disorder of mood, either extreme depression or elation or cycles involving both, that dominates the mental life of the individual and is responsible for whatever loss of contact he has with his environment.

28

325, 395

. . . SCHIZOPHRENIA

A psychotic disorder characterized by severe disturbances of thought, mood and behavior.

28, 38
171

386, 395
413, 464, 484

PSYCHOTHERAPY

Treatment methods which attempt to modify behavior by psychological means. Includes psychoanalysis, behavior therapy, group therapy, family therapy, counseling, etc.

8, 12, 14, 17, 32, 40, 54, 58, 75, 82
109, 111, 144, 152, 168, 171, 190 199
229, 231, 263, 273, 295
311, 320, 352, 353, 373
405, 413, 435, 451, 464, 491, 499

see also.... CULTURE BASED PSYCHOTHERAPY
DRUG THERAPY

Public Health Service
use.... I.H.S.

Racial discrimination
use.... DISCRIMINATION

Religion
use.... RELIGIONS (non-Native) + NATIVE AMERICAN RELIGIONS

RELIGIONS (non-Native)

Specific references to impact of Euro-American religious doctrine on Indian and Arctic peoples.

40, 50

304, 339, 368, 375, 379
412, 456, 457

see also.... NATIVE AMERICAN RELIGIONS

RELIGIOUS (non-Native) PERSONNEL

Pertaining to the roles of priests, ministers, missionaries, etc., as they either make a positive contribution or have a negative impact on Native American peoples.

239
349

see also.... TRADITIONAL HEALERS

RELOCATION

The migration of Indian and arctic peoples from one location to another. Their relocation from reservation to urban areas and vice versa is of particular interest.

36, 61, 86, 93
110, 150, 196, 197
202, 207, 212, 214, 234, 237, 238, 240, 243, 254, 255, 298
344, 364, 365, 366, 380, 388, 398
466, 490
500

see also.... URBANIZATION

RESERVATION

Pertaining to Native American populations living on reservations or reserves.

1, 2, 4, 5, 9, 13, 14, 15, 16, 17, 23, 24, 25, 26, 27, 37, 38,
39, 41, 45, 46, 51, 52, 57, 58, 59, 60, 61, 63, 65, 66, 69,
70, 71, 74, 75, 77, 78, 83, 84, 85, 88, 94, 97, 99
100, 101, 103, 105, 106, 115, 116, 118, 120, 121, 123, 126,
133, 135, 137, 140, 141, 143, 144, 145, 148, 158, 160, 161,
174, 179, 182, 184, 191, 193, 195
203, 205, 210, 217, 218, 219, 224, 225, 226, 227, 228, 232,
233, 244, 247, 248, 253, 258, 259, 260, 263, 275, 280, 282,
295
307, 311, 314, 316, 317, 331, 336, 339, 342, 343, 350, 351,
352, 357, 359, 360, 361, 365, 367, 368, 377, 379, 381, 384,
389, 397
402, 407, 411, 412, 413, 417, 420, 423, 428, 430, 431, 436,
442, 447, 452, 455, 456, 463, 465, 466, 472, 473, 475, 477,
479, 481, 486, 492, 496, 497, 499

see also.... OFF-RESERVATION
URBAN AREAS

Reservations

(Individual names of reservations are listed in the identifiers.)

Respect for Life

use.... UNIVERSAL HARMONY

Retardation

use.... MENTAL RETARDATION

REVIEW OF LITERATURE

Detailed reviews of and often critical evaluations of prior research relevant to the subject of the article. May be used in conjunction with other descriptor categories.

12
153, 175
251, 265, 270, 277, 287
334, 337, 338, 362, 386, 391
416, 419, 429, 449, 474
500

Rituals, healing

use.... CULTURE BASED PSYCHOTHERAPY

Rural areas

use.... OFF-RESERVATION + RESERVATION

Salish Spirit Sickness

use.... CULTURE SPECIFIC SYNDROME-- SALISH SPIRIT SICKNESS

Sanctions

use.... GROUP NORMS & SANCTIONS

Schizophrenia

use.... PSYCHOSES--SCHIZOPHRENIA

SCHOOLS

Pertaining to general mental health issues in non-specified schools.

26, 60, 62, 67, 75, 81, 84, 94
129, 130, 145, 173
235, 258, 274, 281, 284, 287
323
423, 473, 496

see also.... B.I.A. BOARDING SCHOOLS
COLLEGES & UNIVERSITIES
ELEMENTARY SCHOOLS
SECONDARY SCHOOLS

School behavior problems

use.... SOCIALLY DEVIANT BEHAVIOR: (SCHOOLS + ELEMENTARY SCHOOLS +
SECONDARY SCHOOLS + B.I.A. BOARDING SCHOOLS)

School dropouts

use.... DROPOUTS: SCHOOLS

SECONDARY SCHOOLS

Pertaining to mental health strengths and problems of Native American junior high and senior high students.

76

128, 129, 130, 145, 151, 165, 173, 191, 198

210, 234, 271, 272, 273, 274, 276

339, 399

447, 477

see also.... B.I.A. BOARDING SCHOOLS
COLLEGES & UNIVERSITIES
ELEMENTARY SCHOOLS
SCHOOLS

SELF CONCEPT

An individual's conception of him/herself and his/her abilities, worth, etc.

22, 25, 26, 27, 57, 59, 66, 74, 76, 86

103, 115, 121, 128, 159, 165, 173, 178, 180

216, 228, 284, 292

317, 358

433, 434, 463, 499

see also.... ETHNIC IDENTITY PROBLEMS

Self concept testing

use.... PSYCHOLOGICAL TESTING: SELF CONCEPT

SEX DIFFERENCES

Comparisons of research results or psychological tests in terms of male/female differences.

24, 27, 30, 41, 51, 57, 59, 78, 87, 97

103, 106, 110, 117, 118, 120, 126, 128, 135, 138, 140, 142,

155, 161, 165, 173, 183, 184, 198

202, 212, 217, 222, 253, 286

306, 312, 314, 316, 325, 332, 341, 350, 351, 358, 381, 392

415, 426, 438, 452, 466, 477, 496

SEXUAL DEVIANCY

Sexual behavior which deviates from that which is considered normal and desirable by the society of which one is a member.

105

313

see also.... SEXUAL ORIENTATION
SEXUAL PATTERNS & PROBLEMS

SEXUAL PATTERNS & PROBLEMS

Pertaining to all sexual activity, also including illegitimacy, prostitution, etc. It should be noted that illegitimacy is not always perceived as a problem by Indians and arctic people.

70
104, 105, 107, 135, 138
223, 241, 245, 257, 278, 296
305, 313, 344, 352, 370, 389
406, 407, 408, 425, 454, 481

see also.... SEXUAL DEVIANCY
SEXUAL ORIENTATION

SEXUAL ORIENTATION

The kind or the sex of the people a person is sexually attracted to.

241
352
481

see also.... SEXUAL DEVIANCY
SEXUAL PATTERNS & PROBLEMS

Shaman

use.... TRADITIONAL HEALERS

Sharing

use.... NON-MATERIALISM

Social Change

use.... CULTURAL ADAPTATION

Social class

use.... SOCIAL STATUS

Social control

use.... TRADITIONAL MEANS OF SOCIAL CONTROL

Social disorganization

use.... CROSS-CULTURAL STRESS

SOCIAL GROUPS & PEER GROUPS

Those people with similar interests or of the same age, status, etc.

40, 54, 89, 99
101, 102, 103, 104, 106, 107, 109, 115, 152, 191
203, 213, 223, 229, 230, 243, 263, 277, 295
320, 344, 375
405, 411, 435, 447, 470, 471, 499

SOCIAL NETWORKS

People of all ages connected by ties of kinship, friendship, work, neighborhood, usually not formalized. The tiyospe, the Eskimo village, the band, and some clans are culture-specific examples, but other less distinctive networks often function as support systems.

8, 37, 83
197
240, 255, 261, 296
331, 342, 375

SOCIAL STATUS

The position of rank of an individual in the social structure.

83, 89
115, 120, 198
209, 239, 241, 247, 260, 265
318, 341, 348, 359, 372, 375, 379
401, 463, 471, 496

SOCIAL WELFARE PROGRAMS & SERVICES

Descriptions of the organization and function of social welfare programs and social work services in terms of how they meet the needs of Indian and arctic people.

20, 88
131, 187, 188, 192, 194
206, 213, 233, 249, 258, 285, 288, 297
327, 343
400, 442

Social Welfare programs development

use.... SOCIAL WELFARE PROGRAMS & SERVICES: PROGRAM DEVELOPMENT

SOCIAL WORK PARAPROFESSIONAL PERSONNEL

Pertaining to the roles of social work aids, etc., in helping Native American clients cope with mental health problems.

488

see also.... SOCIAL WORK PROFESSIONAL PERSONNEL

SOCIAL WORK PROFESSIONAL PERSONNEL

Pertaining to the roles of social workers in helping Native American clients cope with mental health problems.

10

213, 229

336

400, 465

see also.... SOCIAL WORK PARAPROFESSIONAL PERSONNEL

Social workers

use.... SOCIAL WORK PROFESSIONAL PERSONNEL + MENTAL HEALTH PROFESSIONAL PERSONNEL

SOCIALLY DEVIANT BEHAVIOR

Behavior that deviates from that which is considered normal and desirable by the society of which one is a member.

9, 48, 51, 59, 60, 70, 75, 88

100, 127, 144

226, 230, 257, 263, 271, 273, 287, 288

372

420, 477, 478, 480, 496, 497

see also.... ALCOHOL MISUSE
CRIME
DRUG & INHALANT MISUSE
SEXUAL DEVIANCY

Soul loss

use.... CULTURE SPECIFIC SYNDROME--SOUL LOSS

Spirit sickness

use.... CULTURE SPECIFIC SYNDROME--SALISH SPIRIT SICKNESS

Stereotyping of Indians

use.... NEGATIVE INDIAN STEREOTYPE

Stress

use.... CROSS-CULTURAL STRESS

Students

use.... SCHOOLS + B.I.A. BOARDING SCHOOLS + ELEMENTARY SCHOOLS +
SECONDARY SCHOOLS + COLLEGES & UNIVERSITIES

Substance abuse

use.... ALCOHOL MISUSE + DRUG & INHALANT MISUSE

SUICIDE

The act of intentionally taking one's own life.

22, 24, 27, 28, 35, 47, 65, 78, 97
100, 117, 133, 142, 146, 184
200, 211, 219, 253
300, 306, 307, 314, 316, 332, 338, 351, 356, 367, 381
417, 421, 449

see also.... SUICIDE PREVENTION

Suicide, epidemiology of

use.... SUICIDE: EPIDEMIOLOGICAL STUDY

SUICIDE PREVENTION

Descriptions of programs designed to identify individuals at high risk of committing suicide and help them work out alternative solutions to their difficulties.

27, 65
146
211, 219
300, 306, 314, 316
421

Taboo breaking

use.... CULTURE SPECIFIC SYNDROME--TABOO BREAKING

Teachers

use.... EDUCATION PROFESSIONAL PERSONNEL

Teen-agers

use.... YOUTH

Testing

use.... PSYCHOLOGICAL TESTING

Tests

The names of individual tests are listed in the identifiers.

TRADITIONAL CHILD REARING PRACTICES

Descriptions of Native American child rearing practices.

11, 26, 65, 70, 71, 91
116, 135, 143, 181
230, 242, 257, 261, 287, 299
308, 318, 322, 331, 336, 348, 352, 370
407, 473, 478

TRADITIONAL FAMILY ORGANIZATION AND RELATIONSHIPS

Descriptions of Native American extended families composed of three or more generations of relatives living together.

8, 26, 35, 37, 61, 65, 70, 71, 74, 89, 91, 97
113, 148, 150, 179, 188
211, 215, 231, 257, 261, 285
311, 318, 331, 339, 343, 350, 370, 374, 393, 398
417, 420, 454, 455, 465, 467

see also.... ADOPTION & FOSTER FAMILIES
FAMILY PROBLEMS

TRADITIONAL HEALERS (Medicine Men, Shamans, etc.)

People in Native American communities who have been traditionally called upon to heal physical, mental and spiritual disorders.

1, 2, 12, 13, 14, 17, 23, 29, 62, 70, 71, 92, 95
122, 134, 156, 157, 162, 189, 193
226, 236, 278
320, 342, 353, 373, 386
401, 413, 424, 436, 445, 475, 483

see also.... CULTURE BASED PSYCHOTHERAPY

TRADITIONAL MEANS OF SOCIAL CONTROL

Descriptions of traditional Native American means of social control such as shaming and teasing, ritual ceremonies involving the entire community, rewarding of self-discipline, etc.

68, 70, 91
127, 195
218, 227, 230, 257, 259
318, 348, 350
405, 419, 458, 459

TRADITIONAL USE OF DRUGS, HALLUCINOGENICS AND ALCOHOL

Pertaining to the use of alcoholic beverages made from agave, dasy-lirion, cacti, mesquite, and screwbeans and drugs such as tobacco, peyote, and jimson weed. These are often used in rituals, religious celebrations, for spiritual purposes and as medicine.

55, 72
101, 103, 156, 185
224, 295
319, 337, 351
411, 419, 445, 457, 484, 491

TRAINING PROGRAMS & SERVICES

Descriptions of programs and services designed to provide or improve skills.

5, 62
111, 147
212, 229
342
435, 460, 488

Treatment programs

use.... ALCOHOLISM TREATMENT PROGRAMS & SERVICES

TRIBAL POLITICAL ORGANIZATIONS

Tribal governments and tribally based political groups on and off the reservation.

21
193
224, 259, 280, 282
326, 357, 397
456, 472

U. S. Government

use.... FEDERAL GOVERNMENT

U. S. Indians

Tribes are indexed individually and the country, state or province are listed in the identifiers.

Unemployment

use.... EMPLOYMENT

UNIVERSAL HARMONY

Native American belief that every element in the universe has a supernatural power which is related to that of every other element. If the balance of all these elements breaks down because of man's behavior, disaster and illness will follow. Maintaining the proper balance between himself and all aspects of his environment is an individual's major concern. Health and well-being signifies that such a balance is achieved.

29, 62

247, 250, 259, 282

302, 312, 342, 345

451, 461, 467

Universities

use.... COLLEGES & UNIVERSITIES

URBAN AREAS

Pertaining to Native American populations living in urban areas.

3, 8, 36, 42, 46, 80, 86, 93, 98

102, 109, 110, 111, 113, 114, 117, 141, 147, 149, 150, 176,
197

202, 207, 212, 214, 217, 223, 237, 240, 255, 261, 268, 277,
281, 296, 298

327, 344, 360, 362, 364, 365, 366, 369, 376, 378, 380, 382,
388, 398

411, 414, 462, 467, 486, 490, 499

see also.... OFF-RESERVATION
RESERVATION

URBANIZATION

To change from rural to urban in character; to adapt to urban life organization, problems, etc.

3, 8, 42, 49, 61, 86, 93

110, 141, 150, 197

202, 207, 214, 223, 237, 238, 240, 255, 261, 268, 281, 296

364, 365, 380, 382, 398

462, 467, 490

see also.... CULTURAL ADAPTATION
RELOCATION

Value testing

use.... PSYCHOLOGICAL TESTING: NATIVE AMERICAN VALUES

Values

use.... NATIVE AMERICAN VALUES

Vision Quests

use.... DREAMS & VISION QUESTS

Windigo psychoses

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ADAIR, John. "Physicians, Medicine Men and Their Patients." Paper presented at the Arden House Conference on Medicine and Anthropology, Harriman, New York, 17-20 November 1961. (23 pages.)

Descriptors: Navajo/ Southwest/ *Cultural Adaptation/ *Delivery of Services/ *Traditional Healers/ *Medical Professional Personnel/ Biculturalism/ Native American Personnel/ Reservation

Identifiers: Arizona/ U.S./ Navajo Reservation

Abstract: A health project was designed to render better service to the Navajos and to understand the whole complex problem of technologic aid to similar societies in underdeveloped areas of the world. A successful tuberculosis program gained acceptance for the clinic. An innovation in American Indian health practices was the use of bilingual health visitors to translate, to follow up home care, and to bridge the gulf between modern and primitive medicine through education. Medical files were designed to reflect Navajo culture. "Hand-tremblers" who traditionally divine the cause and treatment of disease sometimes sent people to the clinic rather than to medicine men. Navajos agreed that both medicines were essential and that it was best to follow the hand-tremblers advice. Medicine men had a favorable attitude toward doctors, who felt positive toward medicine men. A lack of rapport between doctors and patients diminished with the use of health visitors and as patients relaxed. It was decided not to train medicine men in modern medical techniques so their relations with patients would not be confused. Acceptance or resistance to clinic practices were dependent on religious beliefs. Modern medicine will not replace the medicine man as long as Navajos retain their holistic view of health and disease. 11 References. ED'A.

Comments: The anthropological tone of the article which uses unfortunate terms such as "primitive" and "pre-scientific," hurts the article whose attitude toward Navajo culture and traditional healing is basically positive. CL The author assumes modern medicine will replace all "primitive" healing methods. ED'A

ATTNEAVE, Carolyn L. "Medicine Men and Psychiatrists in the Indian Health Service." Psychiatric Annals 4 (November 1974): 49-55.

Descriptors: *Traditional Healers/ *I.H.S./ Mental Health Professionals/ *Non-interference/ Cross-Cultural Stress/ Reservation/ *Mental Health Professional Personnel

Identifiers: U.S.

Abstract: Examples of collaboration between traditional healers and mental health programs are exceptional and a range of attitudes from rejection to non-interference will continue in the absence of official Indian Health Service policy. Each person must live through a test which is almost never a direct confrontation which show the ability to be and to think in an Indian way. To those who fail these tests the windows into traditional life stay closed and they remain ignorant of traditional practices. One very honest psychiatrist adamantly would not refer patients to a therapy he knew nothing about. This openness at least lets Indian clientele know their options clearly. Young liberal professionals feel impotent and frustrated and do not cultivate relationships with Indian families because they fear to intrude into Indian culture. The Indian pattern of accepting people as they are is a mirror image of the decision not to interfere and neither side can break through to full commitment and communication. Midway between extremes are professionals who like rapport but who are too busy to know how to get it. Often a practitioner of traditional healing is a respected paraprofessional on a clinic staff who combines his skills and traditions without the professional's knowledge. Because of the ignorance of traditional methods and differences among Native Americans about the practice of traditional healing, any attempt to enforce collaboration would be more stressful than the present laissez-faire policy. Nevertheless, a great deal can be exchanged, and accumulated traditional wisdom can be taught in ways spreading benefits beyond tribal or ethical boundaries.

Comment: Unbiased and helpful, but a bibliography would have been additionally helpful. ED'A

BARTER, Eloise Richards, and Barter James T. "Urban Indians and Mental Health Problems." Psychiatric Annals 4 (November 1974): 37-43.

Descriptors: *Urbanization/ Native American Political Movements/ *Delivery of Services/ Native American Personnel/ Native American Administered Programs and Services/ Urban Areas/ *Mental Health Programs & Services

Identifiers: U.S.

Abstract: Indian leaders in urban areas are concerned about alcoholism and cite it as the leading problem next to general conditions of poverty. Emphasis on alcoholism gives the impression that it is the only mental health problem of urban Indians when in fact its concurrent presence often masks other mental illness. Use of more varied and sophisticated social services and mental health resources are impeded by a service delivery system designed for and by the white majority. These local facilities consider Indian health to be a government responsibility but the federal government provides no care for the individual Indian off reservation. Most providers of service report that Indians are suspicious, unwilling to utilize services offered, and are unable to relate to the programs. Some tribes' florid English style does not mesh with short answer questionnaires favored in interviews. Urban Indians embrace Pan-Indianism for mutual inter-tribal ventures to develop alcohol programs which are planned, run, and staffed by Indians. Effective treatment of other mental health problems should be developed in the same fashion. Pan-Indianism seems to correlate with success perhaps because it avoids tribal factionalism. GJT

Comments: Strong survival instincts and a need to establish new ties with other Indians may provide an impetus for alignment with "Pan Indian" groups. Certainly they are the most visible and articulate of urban Indian organizations who are sensitive to the stresses and uncertainties of entering an alien environment. GJT

BEISER, Morton, and DeGroat, Elloise. "Body and Spirit
Medicine: Conversation with a Navajo Singer."
Psychiatric Annals 4 (November 1974): 9-12.

Descriptors: Navajo/ Reservation/ *Traditional Heal-
ers/ *Culture Specific syndrome--witchcraft/ Native
American Etiology/ *Native American Religion/ Southwest
Identifiers: U.S./ Navajo Reservation

Abstract: In his own words (translated into English)
Robert Fulton, a highly respected medicine man gives
examples of the problems he treats and how he works and
tells how he became a "singer". Fulton thinks not just
of the physical ailments, but of the whole person. In
curing a person who believes himself witched, Fulton's
job is to undo evil. One way in which evil is created
is by the misuse of special herbs which are also used
for curing. At the age of 12, Fulton became as if dead
for six days after an accident and was brought to life
by a singer. From that time he knew he would be a
singer also. Fulton believes that if a person falls
ill, he is out of harmony with life and that this
harmony must be restored if the person is to get well.
A figure classifying Navajo ceremonial songs is in-
cluded. One reference. ED'A

Comments: A clear view of healing in a cultural con-
text, indicating why such healing works, opposed to
those techniques imposed from the outside. ED'A

5

BERGMAN, Robert L. "Paraprofessionals in Indian Mental Health Programs." Psychiatric Annals 4 (November 1974): 76-84.

Descriptors: Navajo/ Southwest/ Reservation/ *Mental Health Paraprofessional Personnel/ I.H.S./ *Training Programs and Services/ Native American Personnel/ Language Handicaps/ Delivery of Services/ Culture-specific Syndromes--Taboo Breaking

Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation

Abstract: The Indian Mental Health Program is completely dependent on its paraprofessionals because there are not enough professionals to provide needed service. Collaboration between Native American workers and non-Indian professionals has resulted in unusual therapy suited to the people served and in a staff educated in the customs and feelings of Indian people. Language is the most severe barrier to effective treatment, and bilingual people trained in the techniques of mental health work have straightened out misunderstandings, prepared patients for much feared visits to off-reservation hospitals, and have brought and kept such patients home afterwards. Resistance to establishing this position has come from veteran government employees who fear lack of formal qualifications. ED'A

Comments: Traces the history of the position and describes the work of specific paraprofessionals. Excellent, but no information about where to learn more. ED'A

BLOOM, Joseph, D., and Richards, William W. "Alaska Native Regional Corporations and Community Mental Health." Psychiatric Annals 4 (November 1974): 67-75.

Descriptors: Alaskan Natives/ Northwest Coast/ Western Arctic/ Yukon Sub-Arctic/ Native American Personnel/ *Mental Health Paraprofessional Personnel/ *Mental Health Programs and Services/ Off-Reservation/ Cultural Revival

Identifiers: U.S./ Alaska/ Alaska Native Land Claims Settlement Act/ Alaska Native Health Service

Abstract: With the establishment of Native corporations in response to the Alaska Native Claims Act, there is for the first time a theoretically sound structure existing which can bring about a totally new mental health program. Previously concentration of Alaska State's effort had been on two urban hospitals, with virtually no mental health program for transitional towns and rural villages. Native health corporations have consumer boards, native staff leadership, and represent experiments in true community control of community mental health. In the transition town of Bethel, a psychiatrist works as team leader. In Nome, three mental health paraprofessionals work with village peoples. The nativistic trend accompanying political organization has revealed active practitioners of indigenous healing with whom mental health workers hope to work. Replacing migrant professionals, using bilingual persons, moving the seat of power closer to the people and developing true consumer boards are promising beginnings. 7 references. ED'A

Comments: The article stresses native administered programs staffed by natives and the use of indigenous healers along with community clinics. ED'A

BUXBAUM, Robert. "The Role of the Medical School in Indian Health." Harvard Medical School Alumni Bulletin 46 (January/February 1972): 16-20.

Descriptors: *Medical Professional Personnel/ *Discrimination/ *Colleges and Universities/ Native American Personnel/ BIA Boarding Schools/ IHS/ Children (school age)/ Young Adults/ Youth
Identifiers: Harvard Medical School/ U.S.

Abstract: Universities and their medical schools have been conspicuously absent from participation in Indian affairs except for adding to the endless list of scientific studies, a process that enrages Indian leaders. Some schools, notably Dartmouth and Harvard, have commitments to Indians engraved in their charters, yet the number graduated from these schools is minuscule. The cause lies not with medical schools, but in the fact that few Indians survive the authoritarian Bureau of Indian Affairs boarding schools or the discriminatory attitudes prevalent in integrated schools. The chance that an Indian will be prepared for college is small; the chance he will be encouraged to apply is zero. However, should tribes be willing, Harvard and other medical schools would benefit significantly if cooperative programs with IHS were established on reservations. Recruitment and training of Native American health professionals could be enhanced by providing role models for the very young Indian, to advise and provide health career information, and to encourage students to prepare for professional careers. Medical students would gain invaluable cultural and clinical medical knowledge by participating in such programs, an experience no university can provide. Interest in the health of the nation prescribes equal attention for Indians if money is available and should the force of conscience prevail. 4 references. GJT

Comments: Something similar to the program proposed for Ivy League medical schools operates on a small scale in the West. Inquire at the University of Washington Medical School about WAMI (Washington, Alaska, Montana, Idaho) exchanges; and exchanges with IHS. The University of Colorado has had residency placement in psychiatry to develop IHS programs. The model is workable, but until IHS serves state and urban populations, it may be difficult to implement at Eastern universities. CLA

ATTNEAVE, Carolyn L. "Therapy in Tribal Settings and Urban Network Intervention." Family Process 8 (September 1969): 192-210.

Descriptors: Clinical Study/ *Urban Areas/ *Social Networks/ *Mental Health Professional Personnel/ Traditional Family Organization and Relationships/ Cooperation/ *Psychotherapy/
Identifiers: U.S.

Abstract: Network therapy mobilizes family, relations and friends into a social force which counteracts contemporary depersonalization and isolation. Therapists create artificial networks of 40 to 70 people in urban situations organized around a specific crisis. Natural networks, found among Native American groups, exist with established lines of communications, for many reasons other than a specific crisis. Case histories of network intervention in natural clans are presented to reveal clearly the role of therapist as being similar to that of a good conductor who knows the essential elements of the group, and who orchestrates the parts played by sub-groups and individuals within the network. The therapist uses skills derived from group and family therapy to explore the social pathology of the group, which can sometimes focus energy in a negative direction. He/she uses individual therapy for crisis intervention and long term follow through work, and also provides linkages between the network and the external community and its institutions. Healthy Native American clans permit individuals to deal with the tensions of living in two worlds, but in a deteriorating clan pathology may be perpetuated by rigid structures and hierarchical control. In the socially isolating environment of urban centers vestiges of old networks can be revitalized or new ones encouraged as a preventative mental health practice. Creative social engineering may be a part of the therapists role as he/she helps people enmeshed in a network of social relationships. 7 references. ED'A

Comments: Uses the example of natural Native American network-clan structure to effect therapy which considers any person in social context. An excellent, brief primer of Network Therapy and the role of the therapist. ED'A

GOLDSTEIN, George S. "The Model Dormitory." Psychiatric Annals 4 (November 1974): 85-92.

Descriptors: Navajo/ Reservation/ Southwest/ Psychological Testing/ *Children (school age)/ Socially Deviant Behavior/ *BIA Boarding Schools/ *Education Paraprofessional Personnel/ Program Evaluation/ Culture Fair Tests/ Education Programs & Services

Identifiers: U.S./ Model Dormitory Project/ Arizona/ Navajo Reservation/ Draw-A-Person/ Stanford Achievement Test/ Bender Gestalt/ Developmental Form Sequence

Abstract: A boarding school dormitory is changed by hiring and training 32 Navajo instructional aides as parent surrogates to 200 children from ages six to eleven reducing the adult-child ratio to 12:1. Evaluation of program effectiveness was done by testing for intellectual and physical development and emotional adjustment using the DAP, Bender-Gestalt, Developmental Form Sequence, the Stanford Achievement Test, and teacher assessment of classroom behavior. Results were compared with those of a control group from another school with students of similar background. Model dorm children performed better on intellectual tests than the control group. They had fewer negative emotional indicators, had more positive self concepts, and used less fantasy and avoidance to meet their needs. Differences in social interaction during physical tests suggest a greater group identification and peer group encouragement at the model dormitory. From 700 hours of systematic observation of child-adult relationships, three basic conclusions were made: 1) more instructional aides can manage the children more effectively in a warm human atmosphere; 2) instructional aides respond to training and take their responsibilities seriously, doing more work and a qualitatively better job of caring for the children; and 3) more and better instructional aides can provide the conditions for development of happier, more secure children. 7 references GJT

Comments: Unfortunately, the model dormitory concept was discontinued when the special funding ceased. This is common history for supplemental programs and will continue until the BIA is funded adequately by congress, and accepts its full responsibilities to provide quality education for Indians. GJT

GOOD TRACKS, Jimm G. "Native American Non-Interference." Social Work 18 (November 1973): 30-34.

Descriptors: *Social Work Professional Personnel/
*Non-Interference/ *Delivery of Services
Identifiers: U.S.

Abstract: Social work intervention techniques are not effective with Native Peoples as they directly oppose the cultural norm of non-interference particularly among those tribes who have retained their culture to a greater degree. Non-interference is adhered to as a social norm in such a strict fashion that the Indian client cannot tell the Anglo that he is being intrusive with his intervention. The worker should perform only those superficial and administrative functions of his office which require no real social involvement. The Indian does not allow or desire the worker to have any insight into his inner thoughts. He uses the established, functional, and culturally acceptable remedy within his own Native system. A workers credentials from his foreign system are for the most part without merit among Indians and does not license him to practice intervention among them. A social workers potential for usefulness can be conveyed by having patience and the ability to learn and understand the Native temporal concept of time. This gives the people a chance to observe and draw some conclusions about the worker's character. Successful solutions to test problems presented will travel quickly by word of mouth, and other clients will come forth. The people will incorporate the worker into their functional system and allow him to work in agreement with the Native system, and eventually to help with problems which for one reason or another cannot be resolved by regular Native approaches. Perfect acceptance comes only through adoption by the people which is possible but highly unlikely. 2 references. GJT

Comments: This article is based on the author's own experience and observations as an American Indian in the professional system. The words "patience," "time," "understanding," and "the ability to learn" are crucial to readers, particularly those workers who might accept this authors interpretation of non-interference in totality and render themselves impotent as healers. GJT

HAVIGHURST, Robert J. "Education Among American Indians: Individual and Cultural Aspects." Annals of the American Academy of Political and Social Science 311 (May 1957): 105-115.

Descriptors: Reservation/ Psychological Testing/ Non-Competitiveness/ BIA Boarding Schools/ *Youth/ *Children (school age)/ *Achievement/ *Intelligence/ Biculturalism/ Pueblo, Zuni/ Pueblo, Zia/ Pueblo, Hopi/ Papago/ Navajo/ Southwest/ Sioux/ Plains/ *Motivation/ Traditional Child Rearing Practices

Identifiers: U.S./ Hopi Reservation/ Zuni Pueblo Reservation/ Zia Pueblo Reservation/ Navajo Reservation/ Pine Ridge Reservation/ Papago Reservation

Abstract: Education provided by whites for Indians has always been aimed at teaching the white culture. Even when this is supplemented with tribal education programs the Indian student becomes "a man of two cultures." However well or poorly he does in school depends on the degree to which his tribal culture matches that of the American society. Motivation for success in school is poor because learning situations are set up on the American principle of an individual's desire to compete with and do better than his fellow students. This is contrary to most tribal philosophies of sharing and cooperation. Teachers of Indian students would do well to utilize group procedures and activities which have intrinsic appeal to them, such as drawing, painting and other crafts. Indian children have about the same mental equipment as white children but their cultural status and experience cause them to score lower on tests, especially in high school subjects. Indian groups have clung to enough of their traditional cultures to prevent them from adopting fully the American culture. Some have done well in the American system but the number is relatively small and gives evidence of the great holding power of traditional cultures even in the face of pressure and the temptation to seek the advantages of the American culture. 17 references. GJT

Comments: Typical of research during the assimilation phase of white/Indian historical relations. Data about test results are accurate, but the authors ethnocentrism is evident in his choice of words such as "about the same mental equipment." The implication is made that the few Indians "who have done well" have done so because of the overwhelming allure of "the advantages of the American society." And, if Indian children could succeed in school on the basis of their mythical innate artistic abilities, it sure would be fine! GJT

JILEK, Wolfgang G. "From Crazy Witch Doctor to Auxiliary Psychotherapist: The Changing Image of the Medicine Man." Psychiatria Clinica 4 (1971): 200-220.

Descriptors: Adults/ Mental Disorders/ *Traditional Healers/ Psychotherapy/ Culture Specific Syndromes/ Neurosis/ Psychosis/ Personality or Character Disorders/ Negative Indian Stereotype/ Culture-Based Psychotherapy/ *Native American Etiology/ Review of the Literature/ Anthropologists
Identifiers: U.S./ Canada

Abstract: The medicine-man's portrait varies from that of a mentally ill person to that of a skilled psycho-practor. Sick medicine-men-hypotheses are reviewed which trace the origin of this institution to pathological phenomena and suggest that its representatives are afflicted with conditions ranging from neurosis to idiocy. These hypotheses appear to be rooted in Western interpretations of ritualized initiatory states of the qualifying medicine-man. Initiatory states are analyzed and compared with analogous Western phenomena, past and present. Observations are reported which attest to the medicine-man's mental integrity and professional acumen. A growing body of psychiatric opinion is in favour of utilizing the medicine-man in modern mental health care of newly emerging nations. Within the concept of cultural relativity, a redefinition of observable mental pathology is attempted. Eurocentric and positivistic fallacies are revealed in the ascribing of pathology to non-Western cultures and their institutions. The changing image of the medicine-man reflects profound changes in the occidental evaluation of "self" and "others". 71 references. Author's abstract.

Comments: A very thorough review of the literature, and presentation of different hypotheses about the origin of the Native American healer. ED'A

JILEK, Wolfgang G. "Indian Healing Power: Indigenous Therapeutic Practices in the Pacific Northwest." Psychiatric Annals 4 (November 1974): 13-21.

Descriptors: Reservation/ *Traditional Healers/ * Culture Specific Syndromes--Salish Spirit Sickness/ Depression/ Anomie/ Cultural Revival/ Coast Salish/ Northwest Coast/ Cross-Cultural Stress/ *Culture-Based Psychotherapy

Identifiers: U.S. / Canada/ Washington/ British Columbia

Abstract: Many Coast Salish mental health problems stem from Western intrusion breeding cultural identity confusion which leads to feelings of rootlessness and lack of purpose called "anomic depression" or "spirit sickness". A Salish person can reidentify with his/her culture through the traditionally prescribed treatment of becoming a spirit dancer who is "clubbed to death" and "reborn" during the winter ceremonial in which the dancer's kin as well as many others participate. Dancers publically express emotion-charged experiences in a recognized symbolic manner in front of a sympathetic audience. Physical training for dancers has a hygienic role unequalled by any Western amateur sports. The involvement of many Indian families is of major therapeutic importance where seasonal employment otherwise imposes idleness which fosters group conflicts associated with alcohol and drug abuse. The persistence of traditional healing, both through group supported dancing and individual doctoring is due to a need for culture-congenial procedures rather than the lack of Western therapeutic techniques. A comprehensive program of health care should strive to combine Western and indigenous approaches. One illustration, three references. ED'A

Comments: The article stresses the ceremonial in its social context and is more accessably written than article #14 which stresses the effects on the individual dancer. ED'A

JILEK, Wolfgang G., and Todd, Norman. "Witchdoctors Succeed Where Doctors Fail: Psychotherapy Among Coast Salish Indians." Canadian Psychiatric Association Journal 19 (August 1974): 351-356.

Descriptors: Coast Salish/ Northwest Coast/ Reservation/ Youth/ Adults/ *Traditional Healers/ Cultural Revival/ Psychotherapy/ Mental Health Professional Personnel/ Culture Specific Syndrome--Salish Spirit Sickness/ *Culture-Based Psychotherapy
Identifiers: Canada/ British Columbia

Abstract: Health problems of Coast Salish people are inseparable from their sociocultural situation and Western psychiatry and medicine are often insufficient. Indian "doctors" and "ritualists" have revived the winter spirit dance ceremonial based on the myth of the death and rebirth of an initiate who through regression to an infantile state finds his spirit power and grows into a healthier existence having acquired a new Indian identity. Indigenous therapists consider persons suffering from depression, anxiety and somatic complaints, and those with behavioral and alcoholic problems who are not responsive to Western treatment as suitable candidates. The complex initiation includes the use of trances, psychic and physiological shock, sensory deprivation and over-stimulation. Rhythmic drumming induces the trance in which the novice perceives his spirit song, and which often seizes the uninitiated as well. Annual immersion into a complex therapeutic process by dancers and their families is unparalleled in non-Indian society. Indian doctoring is done both at the ceremonies and in private homes. Many Indian patients benefit more from involvement in native therapeutic activities than from exclusive contact with Western therapy. Revival of indigenous healing should be considered an asset. Four case histories are included. One reference. ED'A

Comment: The article strongly encourages indigenous therapies, but obscuring professional vocabulary is occasionally used. ED'A

JILEK-AALL, Louise. "Psychosocial Aspects of Drinking Among Coast Salish Indians." Canadian Psychiatric Association Journal, 19 (August 1974): 357-361.

Descriptors: Coast Salish/ Northwest Coast/ Adults/ Reservation/ *Alcohol Misuse/ *Alcohol Drinking Patterns/ *Cross-Cultural Stress/ Native American Administered Programs and Services/ Youth/ Alcoholism Treatment Programs & Services

Identifiers: Alcoholics Anonymous/ Canada/ British Columbia

Abstract: Alcohol use and abuse varies from one Indian group to another. Different drinking patterns are identified and related to different attitudes toward whites. Indians who drink to have fun at public functions are secure in their identity and traditional culture, abstain at other times, have not developed an ambivalent attitude toward whites, and are friendly and open toward whites. Potlatch drinking is derived from the once outlawed practice of giving away wealth, drunken behavior is well tolerated, traditional activities are carried on in an Indian language, and whites are rarely welcome. Drinking is a shortcut to spiritual power for some, a way of being like whites for others, or a way of defying white laws and power. Drinking can lead to violence, but in some cases can also tap tensions between white and Indian co-workers. Chronic alcoholism comes from drinking to escape the reality of being caught between incomplete adaptation to white culture, and inability to withdraw from the white world by staying on an isolated reservation. The relationship between Indians and whites is pathogenic, and a resolution of the relationship between members of different cultures is the key to alcohol treatment. Indian Alcoholics Anonymous and other Indian therapeutic measures help to develop self-respect, and security and hold great promise that Indians and whites can establish friendships based on fighting a common enemy--alcoholism. 7 references. ED'A

Comments: A clear, thoughtful, and simply written article which stresses the lack of uniform response to alcohol, and the variety and complexity of the feelings about whites. The author seems to put the burden on Indians for resolving the conflict rather than making it mutual responsibility. ED'A

KLUCKHOHN, Clyde, and Rosenzweig, Janine Chappatt.
 "Two Navajo Children Over a Five-Year Period."
American Journal of Orthopsychiatry 14 (April
 1949): 266-278.

Descriptors: Navajo/ Reservation/ *Personality Traits/
 Psychological Testing/ *Children (school age)/ Culture
 Fair Tests/ Southwest

Identifiers: Arizona/ U.S./ New Mexico/ Navajo Reser-
 vation/ Rorschach/ Banelas Moral and Ideology Test/
 Thematic Apperception Test/ Stewart Emotional Response
 Test

Abstract: A paper on methodological issues in the study of "primitive" children. Carlotta and Bill, Navajo children who have been followed by the author since birth, are the subjects of personality tests given over a five year period in an attempt to validate the use of projective techniques in another culture. Basic personality profiles show Carlotta to be extremely spontaneous. She is bolder and less inhibited than is expected from a Navajo girl of her age. She is retarded in her intellectual and emotional development, but well on her way to a satisfactory adjustment to the kind of life she will lead. Bill is more constricted in his behavior while his intelligence is good, and he is on his way to reaching emotional and intellectual integration. Tests used in 1942 to 1947 were the Rorschach, a modified Thematic Apperception Test, the Stewart Emotional Response Test, and the Banelas Moral Ideology Test. Scrutiny of results focuses on two variables: 1) the effect of continuous residence with both families before retesting, and 2) the administration of the tests in Navajo. Both children's TAT records were remarkably longer on the retest indicating the cruciality of better rapport. Overall results show persistence of basic patterns with some differences which can be traced to the maturation process, and situational determinants. This corresponds with the theoretical expectation, but caution that significant results on projective tests are peculiarly dependent upon the relationship between tester and subject. 7 references. GJT

Comments: I read non-Indian biases and value judgments throughout this paper which is lacking in many details. However, it is to the author's credit that a special effort is made to point out the need for enhancing the testing atmosphere when studying "primitive" children. GJT.

LEIGHTON, Alexander H., and Leighton, Dorothea C.
 "Elements of Psychotherapy in Navajo Religion."
Psychiatry: Journal of the Biology and Pathology
of Interpersonal Relations 4 (November 1941):
 515-523.

Descriptors: Navajo/ Reservation/ Southwest/ Cultural
 Adaptation/ Psychotherapy/ Traditional Healers/ Medical
 Professional Personnel/ Mental Health Professional
 Personnel/ *Native American Religion/ *Culture-Based
 Psychotherapy/ Native American Etiology
Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reser-
 vation

Abstract: Navajo concepts of disease reaches far
 beyond what we might consider. A healing ceremony
 helps the person for which it is held, and renews
 feelings of security and well being of all family and
 friends participating. This renewal is vital to the
 remarkable survival of the Navajos in an adverse physi-
 cal environment and surrounded by a dominant culture.
 When a person feels sick, a Hatali (singer) is called,
 preparations are made, all people important to the sick
 person assemble, and even before the ceremony the sick
 person feels that powerful forces are working for
 his/her well being. During the ceremony the sick
 person is kept busy doing something about his misfor-
 tune and memories of previous successful ceremonies
 contribute to his/her growing conviction that he/she is
 getting well. In approaching Navajos with Western
 medicine it is important to do it little by little, and
 to explain it in Navajo terms. Physicians can work in
 collaboration with the religion. 8 references. ED'A

Comments: The article gives a detailed, romantic
 description of a healing ceremony and although very
 positive toward indigenous healing, it implies that
 this way was the best way before access to Western
 medicine, and that it will soon be phased out gently.
 ED'A Note the date (1941). One of many observations
 of Navajo healing, all in substantial agreement about
 what is described, but each interpretation is subtly
 colored by biases of the period in which they were
 written. CLA

LEON, Robert L. "Maladaptive Interaction Between Bureau of Indian Affairs Staff and Indian Clients." American Journal of Orthopsychiatry 35 (July 1965): 723-728.

Descriptors: *BIA/ *Administrative Issues and Problems/ *Bureacracy/ *Program Evaluation/ Federal Government/ Administrative Personnel/ Passive Resistance
Identifiers: U.S.

Abstract: Bureau of Indian Affairs staff and Indian clients have a compulsion to repeat antiquated patterns of interpersonal interaction. Passive aggressiveness displayed by Indians elicits authoratarian responses from BIA staff. This resistance deprives BIA personnel of necessary information about Indian feelings, goals, and capabilities. Program planning is not based on need but on preconceived notions that Indian are truly less mature because of their behavior. Inadequacy of BIA programs to meet real needs perpetuates hostility and increases resistance from Indians which in turn encourages the paternalistic approach on the part of Bureau staff. This circular maladaptive behavior can defeat program goals to help Indians become self-sufficient on their own terms. The author compares this behavior to transference and countertransference in the psychoanalytic process but ascribes the conflict as learned through interaction within the social system which can be modified by change within that system. The agency must consciously and deliberately reverse the authority pattern and attitudinal changes are required from both parties. Examples of the interaction are given as well as similar maladaptive interactions which develop in mental hospitals and public welfare agencies. Implications for social psychiatric consultation patterns are made. 13 references. GJT

Comments: A good analysis of the unique relationship between Indians and the U.S. Government. However, considering the fact that governments and other power structures have exhibited paternalism consistently with less "civilized" societies in spite of possessing knowledge of the disastrous effects of it, the actualization of Indian self-determination appears bleak unless significant changes occur in national attitudes. It is also a question of whether the BIA has become too massive and cumbersome to be efficient. GJT

LEON, Robert L. "Some Implications for a Preventative Program for American Indians." The American Journal of Psychiatry 125 (August 1968): 232-236.

Descriptors: *BIA/ Cross-Cultural Stress/ Native American Administered Programs and Services/ *Administrative Issues and Problems/ Non-Competativeness/ Indian Time/ *Program Development/ Preventative Mental Health Programs
Identifiers: U.S.

Abstract: This paper is a continuation of a discussion in two previous articles which point out the failure of government planned programs for Indians because of the disfunctional interaction between Bureau of Indian Affairs employees, who are charged with the responsibility of helping Indians gain self-sufficiency, and the Indian who is the beneficiary of these services. A preventative program aimed at stopping biopsychosocial disorganization and preventing its recurrence from one generation to another is outlined, emphasizing process rather than content. The development of a continuing meaningful dialogue between Indian people and other interested government agencies must occur with coexistent discussion at all levels within the Bureau to coordinate activities and programs. Indian people must talk among themselves to begin formulation of goals to which old programs can be adapted and new programs devised. Group meetings between BIA staff and Indian leaders should be followed by meetings at all levels of the community to get further views on needs, and to devise their own programs. The BIA should only be a resource placed at the disposal of Indian people to carry out the programs, with the initiative and action coming from the Indian and the resources of the government always at the service of the Indians. Only in this way can Indians develop a genuine feeling of being in control of what happens to them and eventually resolve the problem of social disorganization. 2 references. GJT

Comments: BIA officials and Congress should be attentive to Dr. Leon and others who support the above viewpoint. The President's Policy Review Commission on Indian Affairs is a good beginning to this process if the recommendations are acted upon. GJT

LYSLO, Arnold. "Adoptive Placement of American Indian Children with Non-Indian Families--Part I." Child Welfare (May 1961): 4-6.

Descriptors: *Adoption and Foster Families/ BIA/
*Children (infants and preschool)/ *Children (school
age)/ Social Welfare Programs and Services/ *Family
Problems

Identifiers: U.S./ Indian Adoption Project

Abstract: A report from the Child Welfare League of America on the background and overall progress of their part in the Indian Adoption Project, a demonstration program initiated by the Bureau of Indian Affairs and operating in fourteen reservations and six states. Two adoptive agencies are selected to participate in the project; the Louise Wise Services of New York City and the Childrens Bureau of Delaware, Wilmington. Thirty children ranging in age from a few days to six years are placed with the agencies for adoption. A new look is taken at the Indian child and his adoptability. Personal contact between the agency and the reservation, the BIA social workers have eased tensions which develop in long distance placements and a sense of trust has developed. A grant enables the incorporation of a research component to develop systematic knowledge about the characteristics of couples who have adopted American Indian children so as to learn more about the phenomena of adoption across ethnic and racial lines. The adoptive parents backgrounds are explored for factors which may have prepared them for this experience, with a special emphasis for value systems which tend to support an essentially non-conformist life adaptation. Comparison will be made with other couples who have adopted children of their own ethnic background. The League feels that by its involvement in the project for helping a small segment of children is justified, for through it they can become involved more deeply in basic problems in the care of Indian children and can help improve the general conditions among Indians. 2 references. GJT

Comments: See part II, abstract number 187. GJT

McNICKLE, D'Arcy. "The Sociocultural Setting of Indian Life." The American Journal of Psychiatry 125 (August 1968): 219-223.

Descriptors: *Cultural Adaptation/ *Native American Political Movements/ *Biculturalism/ Tribal Political Organizations/ *Conservation of Cultural Identity/ Colleges & Universities/ *Young Adults
Identifiers: U.S.

Abstract: In the past Native Americans have avoided assimilation into the major culture and have frustrated outside manipulators by hiding decision processes behind a front of powerless spokesmen, creating centralized tribal councils whose members are not respected by the community, or by ignoring the outside world entirely. Each alternative has protected traditional life, but has also cost American Indians a fragmentation of community and values, lack of social services, and a precarious maturity for those growing up trying to satisfy the demands of traditional kinship webs, and the socioeconomic environment beyond tribal boundaries. Segmentation and tension are illustrated in the attitudes of Indian college students attending a workshop developed to examine the problems leading to student dropouts. Formal education seemed either to tear students apart or threatened to reduce them to colorless anonymity. Some students had no conflict with their identity, but those who accepted the negative self-image of Indians perpetrated by the dominant culture were classified as "angries" who would not accept the dominant culture, "shaper-uppers" who resolved to make themselves into good Indians, and "self-haters" who could not handle the dilemma at all. During the workshop, students gained insight and stability and discovered that they could use skills learned in the dominant society in support of their traditional culture. One reference. ED'A

Comments: The article concentrates on the background and statement of the problem, but lacking in detail as to how some students were helped to change, what skills can be used, and speculations as to why other students were untouched by the program. No information about where to learn more. ED'A Note: The author was the first from his tribe (Flathead) to attend college. Now he is an "elder statesman" drawing on his own experience as well as current observations. CLA

MAY, Philip A., and Dizmang, Larry H. "Suicide and the American Indian." Psychiatric Annals 4 (November 1974): 22-28.

Descriptors: *Suicide/ *Cross-Cultural Stress/ Adults/ Youth/ Self-Concept/ Family Problems/ Inter-Tribal Comparisons/ Negative Indian Stereotype/ Young Adults Southwest/ Great Basin/ Plateau/ Plains
Identifiers: U.S.

Abstract: A general report on the literature of self-destructive behavior of Indians and Alaska Natives to show that while general statistics are high when compared to the rates of the U.S. population (11.1 per 100,000) in 1967) variations and exceptions do occur. Some tribes have high prevalence of suicide, suicide attempts, accidents and other violent deaths while other tribes have rates similar to the U.S. rates. Individual Pueblo groups show rates from 0 to 22.2. Apaches of New Mexico had a rate of 20.8 for the years 1953 to 1962. The Indian suicide victim is young, between 15 and 39, which contrasts strikingly with the U.S. population where suicide incidence increased with age. Explanations for self-destructive behavior are complex. Recent studies on precipitating stresses emphasize socio-cultural rather than psychological phenomena. Forced and rapid change have created an atmosphere in which psychosocial needs are not met. Any attempt to provide alternatives to self-destruction should bolster the existing socio-cultural system, especially the family. Actualization of self-determination would affect all levels of Indian societies and permit new roles, norms and values to emerge. Interim programs of crisis intervention counseling and therapy are needed to maintain treatment for high risk subjects, preferably performed by indigenous tribal members in a traditional context. 12 references. GJT

Comments: A good example of recent studies which emphasize the heterogeneity of tribes and the need for more relevant treatment. GJT

MEYER, George G. "On Helping the Casualties of Rapid Change." Psychiatric Annals 4 (November 1974): 44-48.

Descriptors: Reservation/ Cultural Adaptation/ *Cross-Cultural Stress/ Traditional Healers/ Culture Specific Syndrome--Ghost Sickness/ *Mental Health Professional Personnel/ *Ethnic Identity Problems
Identifiers: U.S.

Abstract: Those who work in Indian mental health are changing their attitudes toward the effectiveness of Native healing processes and medicine men. Ceremonies are often performed in hospitals, medicine men are on mental health staffs, and Native American paraprofessionals bridge the culture gap. Native American groups and patients are having to meet the challenge of rapid change, and those in the helping professions also find themselves in painful conflict with their families and culture, as well as the dominant culture as they work to remedy longstanding problems. This dilemma can be expressed as a conflict with an earlier identity, equally valid in a different context, but now suppressed and devalued. An educated, accultured mental health worker heard the voice of her father after his death. After much resistance she repeated a ceremony which helped her previously with a similar complaint. It was explained to her that modern medication did not speak to her earlier self who still trusted the medicine man. The ceremony was a success and the earlier identity was revalued and reintegrated into her present life. 5 references. ED'A

Comments: An excellent article which shows respect for culture-specific healing and presents a concept of earlier personality versus later personality which is useful in practice with Native Americans and compatible with present Western psychiatric understanding of mental disorders. ED'A

MILLER, Sheldon I., and Schoenfeld, Lawrence S. "Suicide Attempt Patterns Among the Navajo Indians." International Journal of Social Psychiatry 17 (Summer 1971): 189-193.

Descriptors: Navajo/ Reservation/ Young Adults/ Youth/ Neuroses--Depressive Neuroses/ Drug and Inhalant Misuse/ Sex Differences/ *Suicide/ Negative Indian Stereotype/ Economic Issues/ Southwest

Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation

Abstract: This is a report of seven and one-half months of study to define the number of suicide attempts, the actual suicides, and to identify the high risk population. A form was constructed and distributed to all facilities serving the Navajo Indian reservation. This data gathering form served an educational function as the questions asked were the minimum that any physician should ask when interviewing a suicide attemptor. During the reporting period 64 attempts were made by 54 individuals. The study group was predominantly young, modern in background, had attempted suicide as a gesture of aggression directed to self, and the most common method of choice was drug ingestion. There was a significant difference in associating alcohol with the attempts: 74% of men against only 16% of women. Noted importance was given to the fact that 22 patients had seen a physician in the month prior to the attempt. The most common diagnosis among males was depressive neurosis. Among females it was depressive neurosis and adjustment reaction of adolescence. The overall data indicates no great difference between this population and other non-Indian populations. They differ only in the mean and median ages which are lower than expected, but the Navajo population is presently a very young population. Although culture must be taken into account when working with the Navajo, its importance is questionable as a precipitating factor in suicide attempts. If culture plays a part, it is suspected to be the culture of a socio-economically depressed group, rather than anything specifically Indian or Navajo. 8 references.

GJT

Comments: An objective and concise report. As noted by the authors, previous attention given has dealt with actual suicides rather than the more prevalent problem of attempts. The educational function of the form used is an excellent idea. GJT

PRAGER, Kenneth M. "Alcoholism and the American Indian." Harvard Medical Alumni Bulletin 46 (January/February 1972): 20-26.

Descriptors: Sioux/ Reservation/ Youth/ Adults/
*Alcohol Misuse/ Self-Concept/ Plains/ *Ethnic Identity
Problems/ *Accidents/ Epidemiological Study
Identifiers: South Dakota/ U.S./ Cheyenne River
Reservation

Abstract: An informal study of accidental deaths related to alcohol. A P.H.S. physician compiles a list of every death on reservation for a two year period. Of 49 deaths, 53% are unnatural or violent. A leading cause of accidental death is auto accidents (16), followed by suicide (4), freezing (3), death from severe beatings (2), and drowning (1). In almost every case the victim showed signs of intoxication or died as a result of actions by someone who was intoxicated. The Indian is strangely silent in the face of severe economic and educational deprivation which contributes to the high drinking rate especially among young people. Indian anger at whites for their desperate situation is not visible. Alcohol unleashes repressed frustrations but they are turned inwardly, or against family members. The Indian finds it difficult to plan and execute coordinated political action for innovative governmental programs to rescue their reservation. A lack of intratribal cooperation and the absence of a leader with the public stature of Martin Luther King or Malcolm X compounds this problem. Educated Indians who might otherwise have entered political life and sought changes are incorporated into the bureaucracy of the BIA which saps the tribes of their potential political activists and undermines the strength of the Indian protest. The report includes two tables and a case history from three generations of one Indian family. 1 reference. GJT

Comments: An insightful and sensitive article giving basic demographic, social, and economic background of one reservation which exemplifies conditions on most Sioux reservations. GJT

SASLOW, Harry L., and Harrover, May J. "Research on Psychosocial Adjustment of Indian Youth." The American Journal of Psychiatry 125 (August 1968): 224-231.

Descriptors: Pueblo, Hopi/ Pueblo, San Felipe/ Pueblo, Santo Domingo/ Navajo/ Apache, Mescalero/ Sioux, Oglala/ *Youth/ Southwest/ Plains/ Reservation/ *Children (school age)/ Children (infant and preschool)/ *Achievement/ Psychological Testing/ *Cross-Cultural Stress/ Self-Concept/ *Traditional Child Rearing Practices/ *Traditional Family Organization and Relationships/ Schools/ Anomie
Identifiers: U.S./ Minnesota Multiphasic Personality Inventory

Abstract: A review of pertinent research to support a view point that there is a failure in psychosocial development of Indian youth during the latency and early pubertal years which contributes heavily to the reported incidences of problem behavior and differences between Indian and non-Indian youth. Studies of Indian child rearing practices indicate that early stages of childhood development are reasonably adequate. In the first few grades of school, Indian children perform comparably with whites on tests measuring academic achievement. Between the fourth and seventh grade a decline in achievement begins and the typical Indian student falls progressively behind his white counterpart. Psychological inventories of these Indian students consistently correlate low achievement scores with anomie and feelings of alienation and low self-esteem. All the research indicates that the culture shock of having to denounce much of what was learned before, with the beginning of school, undoes the pattern of trust and personal worth developed up to the beginning school years and results in weakened identities, diminished initiative, and a subsequent breakdown of adequate self-image and competence with which to manifest achieving behavior. The authors conclude that effective educational programs for Indian youth must emphasize the development of psychosocial adjustment. 32 references. GJT

Comments: Notably mentioned is the fact that Indians who show good adjustment have strong motivations either toward or away from reservation life. The relationship of socio-economic conditions to low achievement is not overlooked. GJT

SHORE, James H. "American Indian Suicide: Fact and Fantasy." Psychiatry 38 (February 1975): 86-91.

Descriptors: Reservation/ Adults/ Youth/ Negative Indian Stereotype/ Inter-Tribal Comparisons/ Epidemiological Study/ Sex Differences/ Self-Concept/ *Suicide/ Suicide Prevention/ Correctional Institutions/ Young Adults

Identifiers: U.S.

Abstract: From the largest tribe in the Southwest to the relatively small tribes of the intermountain Northwest, the difference in annual completed suicide rates vary from 8 to 120 per 100,000. The stereotype of "Suicidal Indian" has resulted from publicity received by small tribes with high rates, and has convinced even tribes with low rates that suicide is their major mental health problem. All American Indians do not have identical problems and the national pattern of variation in suicide rates is mirrored in the study presented here on the suicide rates of Northwest Coast and intermountain tribes. Factors affecting suicide are 1) breakdown of traditional values; 2) disorganized family life; and 3) the death of relatives. Suicide attempts tend to occur in clusters suggesting that it is a learned pattern of self-destruction within specific extended families or peer groups. Alcohol abuse or solvent sniffing was involved in 75% of completed suicides. Education with community groups and intervention by police and jail attendants are as relevant as traditional crisis intervention. It may be possible through a National Suicide Register to identify high-risk tribes without stigmatizing them. Even within such tribes, certain families seem to be high-risk, rather than all its members. Presently the ability to respond effectively is far behind identification of high-risk people. 14 references. ED'A

Comments: A highly significant study with easily comprehended statistics stressing the need to tailor mental health care delivery to the needs of a specific tribe. ED'A

SHORE, James H. "Psychiatric Epidemiology Among American Indians." Psychiatric Annals 4 (November 1974): 56-66.

Descriptors: *Mental Disorders/ Alcohol Misuse/ Suicide/ Epidemiological Study/ Psychological Testing/ Psychoses--Schizophrenia/ Psychoses--Affective Psychoses/ Depression/ Grief Reaction/ Culture Fair Tests/ Inter-Tribal Comparisons
Identifiers: U.S./ Cornell Medical Index/ Health Opinion Survey

Abstract: Reliable psychiatric epidemiology can add to improved care for American Indians if cultural differences are respected, relevance to service programs is stressed, and the Indian community understands the illness patterns defined and participates in the planning of appropriate mental health services. The results of a 1968 study on a Northwest Coast tribe indicated there was a tribal-specific pattern of psychophysiologic adjustment, and the greatest psychiatric impairment in this group came from the lowest "class" within the tribe. The testing methods and results of other studies are evaluated. Some are better at spotting "illness", others are better at determining criteria for "wellness". Whether good or bad, the studies reveal the importance of cultural differences and the limitations of screening a heterogeneous population. Needed adjustment of utilization patterns is illustrated by the Northwest Coast tribe study in which the high risk group needing help was not referred to mental health treatment because alcoholism was not considered a mental problem, and psychophysiologic reactions were treated as medical problems requiring medication only. A new approach was more successful using Indian alcoholic counselors. Alcohol abuse, suicide, and depression rates vary greatly with each group studied, and within each group. Schizophrenia is notable in its conformity with the expected epidemiological pattern, manic depressive psychosis and drug abuse do not exist among American Indians studied. Here the trend in mental health work is to define psychiatric epidemiology in the context of the particular culture. ED'A

Comments: A careful review and evaluation of the state of research on patterns of mental illness, with appropriate warnings about generalizing from one group or study to another. ED'A

SINGER, Karl L. "How the Navajo Deal with Illness."
Harvard Medical Alumni Bulletin 46 (January/
February 1972): 26-29.

Descriptors: Navajo/ Southwest/ *Traditional Healers/
*Delivery of Services/ *Medical Professional Personnel/
Native American Etiology/ IHS/ Native American Reli-
gions/ Culture Specific Syndromes--Witchcraft/ Uni-
versal Harmony

Identifiers: U.S./ Arizona/ Navajo Reservation

Abstract: Disease is perceived as a state of dis-
harmony caused by transgression of proscribed behavior
or by witchcraft. Navajos seek to discover the cause
of their illness whereas Anglos seek symptomatic
relief. Culture specific complaints and familiar
ailments are diagnosed by a hand-trembler or star
gazer. The patient and a singer (medicine man) decide
jointly on the appropriate curing ceremony. The
Indian Health Service provides symptomatic relief,
occasional referrals are made by doctors or singers to
the other treatment system, and six young medicine men,
supported by the government, are working with psy-
chiatrists to share thoughts about effective treatment.
Problems in health care delivery are the language
barrier, high turnover in doctors (2 year service), the
distance a patient must travel, conflicts over what
illness is, and conflicts of expectations by patients
who feel the Anglo doctor is like a veterinarian when
making a physical examination. Despite problems,
health care delivery is better than what is available
to many Americans because of the availability of both
high quality, free, Anglo medicine and a viable re-
ligious healing system. 4 references, 3 illustrations.
ED'A

Comments: Simply written general article, but it lacks
the depth and detail found in other articles on this
subject. ED'A

SPINDLER, George D., and Spindler, Louise S. "American Indian Personality Types and Their Sociocultural Roots." Annals of the American Academy of Political and Social Science 311 (May 1957): 147-157.

Descriptors: Adults/ Native American Religion/ Psychological Testing/ *Personality Traits/ Cultural Adaptation/ Conservation of Cultural Identity/ Sex Differences/ Inter-Tribal Comparisons/ Non-Materialism/ Native American Values/ Menominee/ Chippewa/ Sioux/ Zuni/ Iroquois/ Tuscarora/ Plains/ Southwest/ Eastern Sub-Arctic/ Eastern Woodland
Identifiers: U.S./ Thematic Apperception Test/ Ideology Test/ Rorschach/ Emotional Response Test

Abstract: There are certain psychological characteristics which are common to North American Indians, even though each group has its own variations on these basic psychological themes. The persistence of psychological structure may be masked by the outward appearance of acculturation. Psychological structure can act as a perceptual screen, blocking access to parts of the non-Indian culture. Menominee studies suggest that when barriers to achievement on white man's terms are broken down, and adaptation becomes rewarding rather than punitive, then significant psychological changes do occur. Certain psychological types have been generated as the dominant culture works on the basic psychological structure of American Indians. The "Native" type was raised on reservations and has adapted to live there but not outside the reservation. The "Reaffirmative" type has returned to the old ways in which he was raised after extensive contact with whites and doubts his adequacy in either world. The "Transitional" type is fundamentally Indian, but his basic psychological structure is badly corroded. He is unpredictable, capable of great generosity or great violence, and drinks heavily. The "Special Deviant" type introspects rather than projects his anxieties in outbursts of violence, and often joins the Peyote cult or the Shakers. The "Acculturated" type has the achievement oriented middle class American personality and leaves the reservation to assimilate. The primary difference between Indian men and women seems to be that in the face of culture change, women have stronger feelings of continuity from the old way to the new, and are less anxious than men about changes. 27 references. ED'A

Comments: This speculative study is based on the available literature, direct observations made in the 30's to 50's, life histories, and inferences from cultural patterning. Updating may be indicated. ED'A

WALLACE, Helen M. "The Health of American Indian Children." Health Service Reports 87 (November 1972): 867-876.

Descriptors: *Children (preschool and infants)/ Children (school age)/ Epidemiological Study/ *Medical Services and Programs/ *Physical Health and Illness/ Demographic Study
Identifiers: U.S.

Abstract: A report on the current status of the health of Indian children. Statistics from Public Health reports and epidemiological studies show that more than one-fifth of all deaths among Indians and Alaska Natives occur in infants and children as compared to only 5.9% of infant and children deaths among the total U.S. population. Infant mortality rates alone are 34.5% higher for Indians while Alaska Natives have a 148% higher rate. A lack of maternal care is evident in a 67% greater rate of neonatal mortality for Alaska Natives. Poverty is reflected in post-neonatal mortality rates three times higher for Indians and five times higher for Alaska Natives than the total U.S. population. These conditions are also emphasized in causes of infant and child deaths which reveal much higher rates of respiratory, digestive, infective, and parasitic diseases and accidents and the beginning of statistics on homicide and suicide. Data on major causes of illness among Indian and Alaska Natives show that the largest number of illnesses occur in children. A significant aspect is that most of the illness could be prevented by improved living conditions. Studies of nutrition indicate a significant number of Indian children in substandard status. Less than 54% of the Indian population under 20 years of age is receiving dental services. Mental health problems are emerging as a major disability among Indian and are evident among youth in dropout rates, juvenile delinquency, out-of-wedlock pregnancy and drug abuse as well as venereal disease. Health teams of various professions adopt new methods of health care delivery by utilizing Indian community health representatives to extend care into the home and educate for better utilization of services and preventative measures. The report contains 17 tables on demographic data related to health, income levels, mortality and birth rates, rates of illness and causation, and enrollment figures for Headstart and federal schools. 13 references. GJT

CARLSON, Eric J. "Counselling in Native Context."
Canada's Mental Health 23 (1975): 7-9.

Descriptors: *Psychotherapy/ *Ethnic Identity Problems/ *Mental Health Professional Personnel/ *Youth
Identifiers: Canada

Abstract: A white counselor lives in a culture which is tailored to his needs, but a Native Canadian adolescent client comes from a profoundly different culture alienated for centuries from the dominant culture. Adapting to the dominant culture demands brainwashing which could threaten his stability and cost him his cultural identity. The feeling that the white man has distorted and degraded the Native Canadian's culture erodes any inclination to social integration and the counselor is viewed as having, at best, dual fealty. A counselor must learn to adapt to a clientele heterogeneous in its degree of acculturation; to be guide, friend and interpreter of the majority society; and to reconsider his role in pressing for policy and administrative improvements. He must decide on the spur of the moment whether to defuse, direct or allay his client's malaise about white society. A Native adolescent needs more support and guidance than he or his counselor may realize, including the inspiration of models. Recognizing the absence of a sense of identification with his heritage and lack of a favorable self-image is the starting point for any improvement. Unravelling the Native's just and definitive status in society is a challenge to all Canadians. No references
ED'A

Comments: The author speaks from twenty years of counselling experience with Native Canadian adolescents, offering clear advice. ED'A

WESTERMEYER, Joseph. "The Drunken Indian: Myths and Realities." Psychiatric Annals 4 (November 1974): 29-36.

Descriptors: *Negative Indian Stereotype/ *Alcohol Misuse/ Adults/ Cross-Cultural Stress/ *Alcohol Drinking Patterns/ Alcoholism Treatment Programs and Services/ Native American Administered Programs and Services

Identifiers: U.S.

Abstract: An examination of the literature and recent research to expose myths about Indian drinking which perpetuate stereotypes. Three common myths exist: 1) Indians cannot hold their liquor, 2) alcohol rates are very high among Indians, and 3) alcoholism is the major problem among Indian people. These evolve from assumptions that Indians are a single group about which generalized statements can be made and from poorly thought out research into physiological differences in the rates at which Indians and whites metabolize alcohol. Recent studies of chemical dependency have begun to provide a base to replace these misconceptions. Alcohol usage patterns vary widely among Indian people from total abstinence to chronic heavy use accompanied by physiological dependence and classical medical problems. Considerable differences exist among groups of Indian people regarding rates of various alcohol-related events such as suicide, accidents, homicide, and the incidence of cirrhosis of the liver. Although these events are usually coupled with alcohol use, drinking among Indians can also have beneficial effects by promoting social cohesion, interaction and enhancing feelings of well-being. Certain problems attributed to alcohol use may be more fortuitous than etiologic as evidenced by Navajo suicide rates that have remained constant since 1880 while their use of alcohol has steadily increased. Simple cause and effect cannot be applied to the relationship between drinking and violence because of the complexities of factors which are involved. Attention to Indian alcoholism should not mask or preclude attention the many social problems and inequities against which they now struggle. Treatment for Indians with alcohol problems has been successful within a variety of treatment modalities, as demonstrated by the increasing numbers of Indians seeking help from programs which are planned and staffed by Indians. 24 references GJT

LINTON, Ralph. "Nativistic Movements." American Anthropologist 45 (1943): 230-240.

Descriptors: *Cultural Revival/ *Native American Religions/ *Conservation of Cultural Identity/ *Cross-Cultural Stress/ Native-Non-Native Comparisons
Identifiers: Chicanos/ Anglo-Americans

Abstract: Nativistic movements in American, Asia and Europe are analyzed to provide a base for the neglected area of research in acculturation phenomena. They arise only when a society becomes conscious of cultures other than its own and when the existence of its own culture is threatened. Revivalistic and perpetuative movements are characteristically either magical or rational in nature. Immediate causes of movements are highly variable but all have as a common denominator the existence of inequality derived either from attitudes of the societies involved or from actual dominance and submission. Magical formulas revive or perpetuate elements which symbolize a time in the past which appears desirable in retrospect but are irrational flights from reality seeking to create the total ancestral situation. Rational formulas are psychological attempts to maintain social solidarity and compensate for frustrations arising from acculturation. The spread of modern technology can eliminate inequities which bar complete assimilation or prevent creation of a world society. However, the attitudes of superiority and inferiority which create frustration are more difficult to deal with. The happy medium is that in which each society is firmly convinced of its own superiority. Rational revivalistic or perpetuative movements are the best mechanism for this and should be encouraged. 3 references. GJT

Comments: Indian movements are used as examples of the different types: the Ghost Dance as a magical revivalistic movement, and the separatist behavior between Mexicans and Southwest Indians as a rational perpetuative movement in which cultures maintain superior attitudes and the conscious of differences. Encouragement of rational movements among Indian tribes could be part of the solution to bridging differences and strengthening waning cultures. Pan Indian efforts such as NCAI, UNIAT, and The Brotherhood are examples. AIM includes more "magical" thinking in some regions and is more "rational" in others. However, strict dependence on reason alone will not be effective either, and one should be wary of potential bias in this direction. GJT

LEIGHTON, Alexander H., and Hughes, Charles C. "Notes on Eskimo Patterns of Suicide." Southwestern Journal of Anthropology 11 (1955): 327-338.

Descriptors: Eskimo, Alaskan/ Western Arctic/ *Suicide/ *Group Norms and Sanctions/ Adults/ Aged/ Traditional Family Organization and Relationships/ Epidemiological Study

Identifiers: U.S./ Alaska

Abstract: Information gathered for a previous personality study provide detailed accounts of suicide patterns among Yuit Eskimos of St. Lawrence Island, Alaska, and the Chukchee of nearby Siberia which are significantly different from other Eskimo groups. Culturally supported suicides in former times, are characterized by several main points: 1) they are relatively non-ritualized and individually performed; 2) there is considerable variability in method; 3) usual reasons are to end physical, psychological, and social suffering or a feeling of uselessness. Yuit patterns differ by being more ritualistic and involve a larger number of people. The executioner is a family member and undergoes a specific ritual after the killing. Death is by hanging or stabbing and occurs at the "Destroying Place" preceded by a final speech from the victim giving advice about life and reflection on parting from this world. An additional pattern not found among other groups is the Yuit practice of an able-bodied man sacrificing himself to save the life of an ill son or grandson. In Chukchee society death could be delivered by a friend as well as a relative and occurred on the same day as the announced intent with special kindness given to the individual to die and feting with reindeer meat. A practice not found elsewhere was the killing of self to spite someone else. Culturally supported suicide was functional in strengthening kinship bonds and preventing wanton destruction of human life by the numerous proscriptions and the period of exculpation for the executioner as well as other family members. It functioned as a means of ridding the society of drains on its resources and more broadly, eliminating unhappy people. It was dysfunctional when there was the loss of a productive, useful member of the group who is in the prime of life. Ritual suicide is seen as an avoidance of solving problems. 16 references. GJT

Comments: A good article written in the peculiar objectiveness and positive vein typical of most students of Eskimo culture. It contains a lengthy section of the functional analysis of suicide. GJT

RITZENTHALER, Robert, and Sellers, Mary. "Indians in an Urban Situation." The Wisconsin Archaeologist 36 (1955): 147-161.

Descriptors: Demographic Study/ Urban Areas/ *Urbanization/ Iroquois, Oneida/ Chippewa/ Eastern Sub-arctic/ Employment/ *Relocation/ Adults
Identifiers: U.S./ Wisconsin

Abstract: This study seeks to obtain data on the adjustment of 1000 Indians living in Milwaukee, Wisconsin in 1951. A five page questionnaire was administered to 75 of 306 households willing to participate. The interviews and field observations are conducted by 18 students in a group study course at the school of Social Work, University of Wisconsin Extension as a class project. Results show that the Oneida are the largest group followed by the Chippewa, Stockbridge, Winnebago, Potawatami, and Minominee. They are concentrated in four areas all of which are older, less desirable neighborhoods. Job mobility is high with a large number residing permanently in the city and a smaller floating population who come and go for temporary employment. Of those males employed, few have trades and none are in business or professions. Ninety percent stated they have encountered no discrimination. Most of those who are joiners belong to the Consolidate Tribes of North American Indians or the Oneida Guild, an Episcopal womens club. There is a tendency to seek Indian friends among their own tribes. Seventy percent maintain contact with reservation, visiting at least once a year. The accelerated pace of urban life has caused changes in habits, life style, and values but the basic personality pattern of the Indian seems to have survived in the urban environment. The article contains miscellaneous information on type of dwelling, type and number of "luxury" communication devices, social and religious involvement, and interactions with whites. 6 references. GJT

Comments: Heavy on utilization of accumulated materials possessions as indices of acculturation. An incomplete and poorly thought out study as evidenced by the 231 households who did not participate. There is a need for more precise information on urbanization of Indians, but they will continue to resist being studied until they are actively involved in the planning stages. Rationale for research must meet a specific need. GJT

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LAMPHERE, Louise. "Ceremonial Co-operation and Networks: A Reanalysis of the Navajo Outfit." Man 5 (1970): 39-59.

Descriptors: Navajo/ Southwest/ *Social Networks/ Reservation/ *Cooperation/ *Traditional Family Organization and Relationships

Identifiers: U.S./ Navajo Reservation

Abstract: The Navajo are nominally matrilineal with named, dispersed, matrilineal clans and a tendency for new families to locate near the wife's family of origin. The only functions of the clan are to regulate marriage and hospitality. The author intends a presentation of an alternative analysis of social groups to Kluckhohn's initial definitions, stressing the importance of networks. Data used was gathered during the observation of 29 "ceremonies" in a Navajo community in New Mexico. Navajo principles and concepts of authority and cooperation, relating to daily and ceremonial request-making and recruitment of help are discussed. Network analysis is used to illuminate kin-based activities in a rural tribal setting where political and legal activities are vested in modernized organization, but where most economic and ritual activities are determined, not by large cooperative groups, but by small domestic units and wider kin ties. 31 references; 3 tables. TT

Comments: The author has done extensive research in the field, but the final product adds little new knowledge other than attempting semantic distinctions. TT

MINTZ, Norbert L. "Deculturation in Schizophrenic Drawings." In Psychiatry and Art. Proceedings of the 7th International Congress of Psychopathology of Expression, Boston, Mass., 1973, V.4, pp. 137-155. Edited by I. Jakab. Basil: Karger, 1975.

Descriptors: Navajo/ Pueblo, Hopi/ Southwest/ Reservation/ Adults/ *Psychological Testing/ *Psychoses-- Schizophrenia

Identifiers: U.S./ Arizona/ New Mexico/ Draw-A-Man Test

Abstract: Schizophrenia is defined as a disturbance between self and others, and others are generalized here into one's culture. The Navajo and Hopi grow up with unvarying ceremonial representation of the human figure firmly ingrained in their visual perception and memory. In the drawings of patients with schizophrenic symptoms, disturbance between self and the culture or "deculturation" is revealed by a preponderance of certain deviations from the traditional representation of figures when compared to non-schizophrenic patients. Navajo and Hopi ceremonial figures are mirror images of each other and what is normal to draw in one culture is schizophrenic in another. 4 references. ED'A

Comments: The concept of deculturation is only briefly developed and the experimental group is compared only with other mental health patients, and not with normal people. Error producing variables are not controlled for, such as variation because of age, drawing skill, and levels of acculturation. The above and the failure to include sample size make the results questionable. ED'A

VOGET, Evon Z. "The Automobile in Contemporary Navajo Culture." In International Congress of Anthropological and Ethnological Sciences, 5th Philadelphia, 1956. Men and Cultures; Selected Papers, pp. 359-363. Edited by Anthony F. C. Wallace. Philadelphia: University of Pennsylvania Press, 1960.

Descriptors: Navajo/ Adults/ Reservation/ *Cultural Adaptation/ *Conservation of Cultural Identity/ Southwest/ Traditional Family Organization & Relationships/ Cooperation

Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation

Abstract: Three Navajo cultural patterns encouraging the adoption of the automobile are an emphasis on motion and travel, scattered settlement patterns and borrowing and incorporating from other cultures. Extended families share the use of the automobile and various members share making time payments by taking wage jobs outside the reservation. License plates are passed around and few have drivers licenses. Maintenance and repair are neglected--the car being treated like a horse to be ridden until worn out. The economic strain imposed by payments pushes Navajos deeper into Anglo economy than they might wish, and because a family can go and return in one day, there is a decrease in reciprocal hospitality. However, many more people can travel to ceremonies and Navajo singers can practice over an extended range. The positive effects seem to outweigh the negative in favor of perceiving patterns of life. 8 references. ED'A

Comments: The article treats Navajo culture as a bit quaint, but stresses positive aspects such as incorporation of new ideas, and sharing the use of and payment for one machine by many people--which could be adopted in an urban setting as well. ED'A

DOZIER, Edward P. "Problem Drinking Among American Indians." Quarterly Journal of Studies on Alcohol (March 1966): 72-87.

Descriptors: Adults/ *Alcohol Misuse/ *Alcohol Drinking Patterns/ Native American Religions/ Group Norms and Sanctions/ Alcoholism Treatment Programs and Services/ Native American Administered Programs and Services/ Cross-Cultural Stress/ Pueblo/ Southwest/ Gila/ Northwest Coast/ *Social Groups and Peer Groups/ Religion (non-Native)/ Psychotherapy

Identifiers: Alcoholics Anonymous/ U.S./ Handsome Lake/ Ghost Dance/ Shaker Church

Abstract: Excessive drinking is a serious problem in American Indian communities. The pattern of excessive drinking is not racially determined. The causes must be sought in historical, social and cultural factors. Under the weight of these deprivations, which seem to exceed those suffered by all other ethnic groups, Indians have often sought relief in alcohol. Drinking is a recognized evil in all Indian communities. In some, traditional controls are effective, but often the very problem of inebriety arose with the breakdown of traditions. It is suggested that the following would help to alleviate the problem: 1) abolition of laws prohibiting Indians to drink. These are ineffective, and encourage Indians to drink in ways that prevent learning the controlled use of alcohol. 2) Nativistic movements, such as the Handsome Lake religion, may be highly successful, but often only temporarily; loss of faith in the magical concepts of the movement are often followed by a return to the previous condition. 3) Conversion of Indians to evangelistic Protestant religions has also reduced excessive drinking, but adherence is typically brief. 4) Individually oriented programs, such as psychotherapy and Alcoholics Anonymous, appear to be successful only with highly acculturated Indians but are unsatisfactory for the less acculturated. 5) The most promising way of controlling excessive drinking is through group-oriented programs which encourage Indian participation. Group or gang-type drinking can be eliminated if satisfying substitute activity is provided. 18 references. Author's abstract.

Comments: The author's abstract has been abbreviated for our purposes. The article reads as simplistic and unimaginative by contemporary standards. MSB

HAVIGHURST, Robert J.; Gunther, Minna Korol; and Pratt, Inez Ellis. "Environment and the Draw-A-Man Test: The Performance of Indian Children." Journal of Abnormal and Social Psychology 41 (January 1946): 50-63.

Descriptors: Reservation/ *Children (school age)/ Pueblo, Hopi/ Pueblo, Zuni/ Pueblo, Zia/ Papago/ Navajo/ Sioux/ Southwest/ Plains/ *Psychological Testing/ *Intelligence/ Sex Differences/ Inter-Tribal Comparisons

Identifiers: U.S./ Draw-A-Man Test

Abstract: This study was done to investigate the validity of the Goodenough Draw-A-Person Test as a test of general intelligence among Indian children. The subjects are 325 Indian children of the Hopi, Zuni Zia, Papago, Navajo, and Sioux, ages 6 through 11, who have been administered a wide variety of psychological and socio-psychological instruments to throw light on the mental, social, and physical development of Indian children. Results of the DAP on this group of children and comparing them with results of the same test on white children show the following: 1) Indian children perform better than white children; 2) Indian boys from the Pueblo group do better than girls; 3) environmental effects on DAP performance can be noted; 4) the validity of the DAP as a test of general intelligence with Indian children is not established. Specific differences among groups indicate that Indian children who have kept in touch with nature and their culture are specially stimulated to observe accurately, to organize their observations, and express them through drawing. These findings, along with cultural data from other tribes support a hypothesis that the Draw-A-Man Test is valid for assessing the ability to form concepts on the basis of observation, which is one aspect of general intelligence. 16 references. GJT

Comments: Careful studies of 30 years ago provide leads not followed up by later researchers. Better than average performance by Indian children usually leads test constructors to doubt validity of the test rather than suspect that many Indian children may be brighter than the average non-Indian. CLA

LITTMAN, Gerard. "Alcoholism, Illness, and Social Pathology Among American Indians in Transition." American Journal of Public Health 60 (September 1970): 1769-1785.

Descriptors: Urban Areas/ Economic Issues/ *Alcohol Misuse/ Native American Etiology/ Non-Interference/ *Urbanization/ Native American Coping Behavior and Cultural Resources/ Adults/ *Cross-Cultural Stress/ *Alcohol Drinking Patterns/ Alcoholism Treatment Programs and Services

Identifiers: U.S./ Illinois

Abstract: This paper attempts to describe alcoholism and related pathology among American Indians in transition. It is based on several years in the late 1960's working with a Chicago Indian center, followed by an extensive trip to Southwestern reservations and a review of the then available literature. Rooted in the "culture of poverty" theory, the article relates alcoholism to the higher incidence of illness, accidents, and death rates inflated by self-destructive tendencies. The personality theories of anthropologists which point out a high degree of inhibition against expressing hostility and inter-personal aggression is related to the social freedom experienced while drinking which is increased by the lack of social sanctions against drinking. Tribal controls relating to witchcraft, etc., do not limit drunken behavior, but do inhibit devaluating it. The dissonances between Indian life styles and the goals of educators, missionaries, and federal bureaus are described. Several authorities cited who list reasons for Indian persistence in drinking: relief from anxiety, release of repressed aggression, relief from pressures to acculturate, and promotion and maintenance of group solidarity. Treatment programs need to be creatively linked with the lifestyle and cultural characteristics of the Indian population involved. Indian controlled programs rather than superimposed "solutions" are advocated. CLA

Comments: This article is useful as a review of the field up to 1969, and for its extensive bibliography. In addition, several innovative ideas such as an Indian operated Bar and Grill, and removal of prohibition from reservations are discussed in some detail. CLA One of the few really fair analyses that I have read concerning Indian alcohol use. MSB

THOMPSON, Laura. "Action Research Among American Indians." The Scientific Monthly 70 (January 1950): 34-40.

Descriptors: *Psychological Testing/ *Personality Traits/ Educational Professional Personnel/ Children (school age)/ *Culture Fair Test/ Pueblo, Hopi/ Southwest

Identifiers: Hopi Reservation/ New Mexico/ U.S.

Abstract: The Indian Personality Project (1941-1947) was designed to assist in the design of Indian Services policy. Involving 11 communities at the Hopi, Navajo, Papago, Sioux, and Zuni reservations. The project trained volunteer user-participants in the administration of the Arthur Point Performance scale, Goodenough Draw-a-Man, Stewart's Emotional Response, and Bavelas' Moral Ideology tests, Piaget's Immanent Justice test, and a Free Drawing test; community interviews, and observation skills. More specialized activities were conducted by staff scientists, including medical examinations, the administration of the Rorschach Psychodiagnostic and the Thematic Apperception tests, training of fieldworkers, and integrative analysis. Test results on the random sample of Hopi children indicated they had the highest I.Q. and the most balanced mentality of any ethnic group, including Euro-American groups thus far investigated by relatively culture free projective and performance tests. The author states premature termination of the project for political reasons prevented implementation of data in policy making, but suggests that value of action research as an effective means for group re-education. 6 references. TT

Comments: The article is very simplistic in execution, tending to focus on the side benefits of involving Indians and non-Indians with a closer contact with home and community, resulting in what the author feels was an increased respect and understanding. TT

WESTERMEYER, Joseph. "Options Regarding Alcohol Use Among the Chippewa." American Journal of Orthopsychiatry 42 (April 1972): 398-403.

Descriptors: Chippewa/ Adult/ Eastern Sub-Arctic/
*Alcohol Misuse/ *Alcohol Drinking Patterns/ Negative
Indian Stereotype/ Group Norms and Sanctions
Identifiers: U.S./ Minnesota

Abstract: Indian drinking among Chippewa people in Minnesota today bears a strong resemblance to the reported drinking behaviors among other American Indian people. However, it is only one form of behavior, *vis a vis*, alcohol among the Chippewa. Three broad patterns are herein presented with regard to alcohol usage: abstention, "white" drinking, and "Indian" drinking. Despite the tendency of some people to fall more or less into one of these categories, most individuals shift from one category to another over time depending on the location of the drinking activity, who is drinking with them, age, past experiences, and other variables. Choice of which pattern to employ at a given time and place has certain implications with regard to Chippewa society and the majority (or white) society. For example, while abstention may be more acceptable to the Chippewa individual's employer and neighbors, abstention automatically excludes one from certain Chippewa social activities that require drinking as a "ticket" into the activity. White drinking, on the other hand, serves as an entree into groups of majority people who view abstention as deviant. Though "Indian" drinking tends not to be acceptable among non-Indian people in Minnesota, it contributes to the well-being of Chippewa society and individuals within that society in a powerful way. For example, Chippewa values are strongly maintained while at the same time clearly un-Chippewa behavior is excused if it occurs under the influence of alcohol. Thusly, certain advantages and disadvantages accrue to each option. 8 references MSB

KUNITZ, Stephen J., and Levy, Jerrold E. "Changing Ideas of Alcohol Use Among Navajo Indians." Quarterly Journal of Studies on Alcohol 35 (March 1974): 243-259.

Descriptors: Navajo/ Southwest/ Reservation/ Adults/ *Alcohol Misuse/ *Alcohol Drinking Patterns/ Medical Paraprofessional Personnel/ Native American Personnel
Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation

Abstract: In recent decades there has been a shift from defining deviant behavior as criminal to considering the deviant as sick. Heavy drinking is being considered a disease, and the alcoholic redefined as victim rather than culprit in contemporary medical usage. This dominant Anglo-American concept is not truly as scientific or as easily applied as its advocates sometimes assume. It may be needed by white society more than Navajo who already attribute alcoholism problems to external forces. Adaptive as well as maladaptive uses of alcohol, the interaction of status with ability to share alcohol with friends, and the increased availability of cash to buy liquor as the economy shifts to wages, challenge the drunken Indian stereotype. The hiring of paraprofessionals in medical treatment facilities for alcohol problems also introduces dissonance since many of them are from the lowest strata of Navajo society, unable to be upwardly mobile except through adopting white values and distancing themselves from the people they are hired to serve. 37 references. CLA

Comments: This article provokes the idea that the transmission and acceptance of the notion that heavy drinking is maladaptive is in the broadest sense a political process. The authors temper their suggestions since they arose in the course of field work for a larger study with different aims. (See Indian Drinking: Navajo Practices and Anglo-American Theories, Wiley, New York, 1974.) Criticisms of the medical model as pseudo science are particularly interesting. Discussions of status politics in relation to stock reduction and paraprofessionalism are relatively unique. CLA

GOLDSTINE, Thea, and Gutmann, David. "A TAT Study of Navajo Aging." Psychiatry 35 (November 1972): 373-384.

Descriptors: Navajo/ Southwest/ *Aged/ *Psychological Testing/ *Personality Traits/ Reservation/ Urban Areas/ *Aggressiveness/ Male

Identifiers: U.S./ Thematic Apperception Test

Abstract: This paper reports TAT responses of 83 traditional younger (35-54) and older (55-95) Navajo men, drawing conclusions on age-graded changes in masculine ego mastery styles. Gutmann's studies suggest transcultural consistent shifts in psychosexual fixation from phallic to oral investment; increased defensive denial; increased subjectivity of cognitive processes with personal concerns increasingly directing cognition and perception of the world. This data has been replicated from studies of the Maya of Mexico, the Navajo, the Druze of the Middle East, and urban U.S. males. The hypothesis of a shift from an active orientation in the younger Navajo men to a passive and magical orientation in the older men was supported. While Active Mastery may be a new development in all groups thus studied, representing a transcultural effect of the urbanization and industrialization characterizing our times, "urbanized" Navajos do not give significantly more Active Mastery stories than "ruralized" Navajos. The ubiquity of the magical mastery among the older men of all four societies is seen not as the last vestige of a once dominant cultural orientation, but as the terminal state of the ego towards the end of life. A longitudinal study involving the collection of data from the same individuals responding to the same TAT cards over repeated administration would settle the intrinsic development vs. socioeconomic effects controversy. Such a study has been completed using the Navajo subjects, but is not reported here. 9 references; 14 tables. TT

Comments: The Freudian orientation of this somewhat technical article seems out of place in contemporary community mental health literature.

CONRAD, Rex D., and Kahn, Marvin W. "An Epidemiological Study of Suicide and Attempted Suicide Among Papago Indians." American Journal of Psychiatry 131 (January 1974): 69-72.

Descriptors: Epidemiological Study/ *Suicide/ Papago/ Adults/ Southwest/ Males

Identifiers: U.S./ Arizona

Abstract: Indian suicide rates have been reported to be much higher than the national average of 11 per 100,000. However, previous studies have been conducted using time samples of under a year, small population samples, and uneven research methodologies. This study examines the completed and attempted suicides on or near the Papago reservation in Arizona. During the study period January 1, 1969 through December 31, 1971, a total of ten individuals committed suicide, or a rate of 30 per 100,000. Eight of the ten victims were men between the ages of 20 and 29, and most were known to be heavy drinkers, intoxicated at the time of their deaths. Further, 40 per cent of the suicide victims had recently quarreled with their spouses, 60 per cent were unemployed, and 80 per cent lived somewhere else than the main reservation, suggesting the possibility of a meaningful profile. Sociological factors contributing to the suicides suggest the erosion of the positive male role due to increased acculturation eliminating the need for traditional male activities. 12 references; 1 table. TT

Comments: A well done epidemiological study. TT Most Indian suicide studies are based on a very small number of actual cases. The rates per 100,000 and percentages obscure the fact that only 10 individuals are involved. CLA

HAMMERSCHLAG, Carl A.; Alderfer, Clayton P.; and Berg, David. "Indian Education: A Human Systems Analysis." American Journal of Psychiatry 130 (October 1973): 1098-1102.

Descriptors: Children (school age)/ Youth/ Educational Professional Personnel/ Native American Personnel/ *BIA Boarding Schools/ Achievement/ Socially Deviant Behavior/ Ethnic Identity Problems/ Discrimination/ *Program Evaluation/ Education Programs & Services
Identifiers: U.S.

Abstract: Studies beginning with the Merriam report in 1928 indicate boarding schools serve as instruments of Indian cultural annihilation. This study examines by means of an open systems theory a school in a major southwest urban setting with approximately 700 students aged 14 to 22 years, and 200 staff members. Research shows this school's system functions as if it were totally independent and involved in tasks that are perceived as mutually exclusive. This perception of territoriality and insensitivity is reinforced by the boundaries between the school and the external environment (local community, reservation, Washington, D.C.). Students and teachers seem to collude to develop negative expectations of each other, which each then proceeds to fulfill. The result is that neither teachers nor students grow and develop. Past reforms in BIA education have done little to make the schools effective. The BIA goals of providing an alternative education setting with less of an emphasis on externally applied controls and more emphasis on one's individual responsibility conflicts with the school's role as a repository for students with social behavior problems. Likewise, proposed changes simply perpetuate the myth that boarding schools are better than the public school education. Active community involvement in all aspects of decision making might serve as a model for similar responsibilities in other aspects of reservation life, thus minimizing the rampant institutional dependence prevailing most tribes. 15 references; 3 tables. TT

Comments: While this is an accurate portrayal of boarding school education, the authors do not deal in their summary and suggestions with the failure of the conventional non-boarding school system to meet the needs of the community, Indian or otherwise. One of the reasons not mentioned that some students transfer to boarding school is so that they will be with other Indians, and not feel so isolated in a predominately white school that ignores all minorities, thus necessitating the current thrusts in desegregation and lawsuits of discrimination. TT

FOULKES, Edward F., and Katz, S. "The Mental Health of the Alaskan Natives." Acta Psychiatrica Scandinavica 49 (1973): 91-96.

Descriptors: Alaskan Natives/ Off-Reservation/ *Mental Disorders/ Epidemiological Study/ Alcohol Misuse/ Depression/ Personality or Character Disorders--Paranoid Personality/ Urbanization/ Northwest Coast/ Yukon Sub-Arctic/ Western Arctic/ Urban Areas/ Demographic Study

Identifiers: Alaska/ U.S.

Abstract: Clinical records of 10,779 Alaskan Natives collected in 1968 were surveyed in terms of psychiatric diagnosis, place or occurrence, and population size and identity. Statistics on the prevalence and incidence of mental disorders are lacking for the United States or any other country, but data is available for each state as well as for the country as a whole on how clinics and mental health institutions are used by populations. Incidence of treated disorders in Alaska were compared among five Alaska Native groups. Alcoholism was the major mental health problem for all groups, paranoid personality disorder was most frequent in Southeastern Indian groups, and depression was characteristic of larger villages which are predominantly Eskimo. Mental disorders, especially alcoholism, were correlated significantly with increases in population size leading to the multiple stresses of rapid transitions leading to loneliness, confusion, alienation, and despair. The general ecosystems approach used here in relating demographic variables to patterns of mental disorders may offer broader perspectives required in delivery and planning of mental health care for Alaska Natives as well as other populations. 7 references. ED'A

Comments: An excellent, thorough base line study using existing data clearly indicating its methods, results and limitations. ED'A

CUNDICK, Bert P.; Gottfredson, Douglas K.; and Willson, Linda. "Changes in Scholastic Achievement and Intelligence of Indian Children Enrolled in a Foster Placement Program." Developmental Psychology 10 (November 1974): 815-820.

Descriptors: *Children (school age)/ *Adoption and Foster Families/ Intelligence/ *Achievement/ Religions (non-Native)

Identifiers: U.S./ Mormon Church

Abstract: Since 1948 the Mormons have sponsored an Indian child placement program placing the child in a middle class white foster home away from the reservation for the school year, and returning her/him to their natural parents in the summer. A previous study concluded that those completing the program (grades 3-12) are likely to continue with post high-school education and are graded slightly higher than their white school mates. Test records for 84 children participating five or more years in the program were analyzed for changes in achievement level and I.Q. The mean achievement score declined with successive years in the program and the total I.Q. showed no significant changes. There was a tendency for there to be a larger difference between those doing well and those doing poorly as the children got older, a result counter to what was expected. The performance of these children was about the same as those who stayed home and went to public school. Possible reasons for the results are that the increase in I.Q. is negated by the summers spent on the reservation, that the children's placement at 8 years missed a critical period of learning, or that the separation from the family may be so disruptive that it interferes with learning. The setting for the successful accommodation of minority groups is not known, but the interaction of Indian children with a new environment was not sufficient to achieve significant gains. 1 table; 1 figure; and 22 references. ED'A

Comments: The effect of the foster placement program as reported is unclear. Assimilation is here assumed to be desirable, the effect of the natural family on the child considered negative, and the influence of the white foster home is considered more desirable. The authors plead for better record keeping so that programs such as this may be evaluated earlier in their existence to determine whether or not they should continue. ED'A

COCKERHAM, William C. "Drinking Attitudes and Practices Among Wind River Reservation Indian Youth." Quarterly Journal of Studies on Alcohol 36 (March 1975): 321-326.

Descriptors: Shoshone, Wind River/ Arapaho, Northern/ Plains/ Reservation/ *Youth/ *Socially Deviant Behavior/ Sex Differences/ *Alcohol Misuse/ Group Norms and Sanctions

Identifiers: Wyoming/ U.S./ Wind River Reservation

Abstract: The purpose of the present study was to assess the general pattern of juvenile alcohol use at Wyoming's Wind River Reservation by examining the drinking attitudes and practices which Indian youth themselves report as representing normative behavior. Data was collected in 1973 by means of a survey questionnaire administered to 144 7th and 8th grade Indian students attending the 3 junior-high schools on the reservation. For the most part, the students were members of either the Shoshone or the Arapaho tribes; the tribes which share the reservation. The response given with greatest frequency to the question about "activities you can get into trouble for" was alcohol use; 65% of the total sample said drinking could get them into trouble. Despite recognition of alcohol use as the primary potential source of trouble on the reservation, a majority (56%) of these respondents approved of drinking for people in general, and 63% indicated that a majority of their friends approved of alcohol use. Positive attitudes toward drinking also appear consistent with self-reports of drinking behavior; 92% of the students stated that they had tried alcoholic beverages, and 80% considered themselves to be "drinkers." Approximately 60% reported that they drank on a regular weekly or monthly basis (largely depending on access to alcohol). The data suggest that adolescents and their peers both approve of drinking and do drink even though they can get into trouble for illegal alcohol use. 1 table; 10 references. MSB

BREKKE, Beverly, and Williams, John D. "Conservation and Reading Achievement of Second Grade Bilingual American Indian Children." Journal of Psychology 86 (January 1974): 65-69.

Descriptors: Pueblo, Zuni/ Southwest/ Reservation/ *Children (school age)/ *Psychological Testing/ *Bilingualism/ *Learning/ Culture-Fair Test
Identifiers: New Mexico/ U.S./ Draw-A-Man Test/ Classroom Reading Inventory/ Piaget-Type Tasks

Abstract: Preliminary research by Almy, et.al., indicates Piagetian conservation test results may be used as a predictor of reading readiness. To test this hypothesis in a bilingual context, a group of 38 Zuni bilingual second graders from three New Mexico reservation schools were subjected to five Piagetian conservation tasks, the Goodenough Draw-a-Man test, and the Classroom Reading Inventory. Correlations were found between independent, instructional, and frustration measures of reading level and success on the conservation tasks. Although the Draw-a-Man test showed some correlation with the conservation tasks, its extremely low correlation with the reading levels calls into question its use as a relatively culture-free predictor of intelligence and academic performance of the Indian reservation child. 8 references; 1 table. TT

Comments: A somewhat technical article with significant bearing on the limitation of the Goodenough Draw-a-Man test. TT

BAHR, Howard M., and Chadwick, Bruce A. "Conservatism, Racial Intolerance, and Attitudes Toward Racial Assimilation Among Whites and Indians." Journal of Social Psychology 94 (October 1974): 45-56.

Descriptors: *Urban Areas/ *Discrimination/ *Native-Non-Native Comparisons/ Cultural Adaptation/ Psychological Testing/ Adoption & Foster Care/ Demographic Study/ Native American Values

Identifiers: U.S./ Washington/ Wilson-Patterson Scale/ Anglo-Americans

Abstract: Results of a 1971 interview study of 304 white and 122 Indian adults in Seattle measured conservatism by the Wilson-Patterson scale which defines conservatism in terms of the dominant culture for both populations. Traditional Indian values oppose conservative values for the Indian population. Results indicate that conservatism is a powerful predictor of racial intolerance. Both groups show a comparable proportion of conservatism which is inversely correlated with educational attainment, directly related with age, somewhat more evident among females, and not related to income. Both groups show positive correlation between conservatism and assimilation (white $r=.50$, Indian $r=.30$). The lower Indian score is explained by the growing "red power" antiassimilation feeling of young Indians. The dimensions of conservatism for whites are: 1) family and motherhood (+), 2) fundamentalist religious views (+), 3) racial intolerance (+), and 4) attitudes toward the radical counterculture (-). There are only two clear dimensions for Indians: 1) fundamentalist religious views (+), and 2) attitudes toward the radical counterculture (-). Conservative whites did not want their children dating or marrying Indians. Most Indians, conservative and traditional, felt positive about such interactions, but did not want their children living with a white family, even temporarily. Educational attainment was similar in both groups, but in income level (the white median was twice that of Indian) partially explained by differences in unemployment rates and employment levels. 23% of the Indian groups were unemployed compared with 17% of whites. 40% of the Indians and 17% of whites were laborers. 46% of whites and 32 % of Indians were in managerial and professional positions. 5 references; 2 tables. ED'A

Comments: Data, methods and procedural problems of this study are clearly presented so that the reader can make his/her own conclusions. Indian interviewers were used for the Indian group, and white interviewers were used for the white group. ED'A

DLUGOKINSKI, Eve, and Kramer, Lyn. "A System of Neglect: Indian Boarding Schools." American Journal of Psychiatry 131 (June 1974): 670-673.

Descriptors: Children (school age)/ Youth/ *BIA Boarding Schools/ Group Norms and Sanctions/ Bureaucracy/ Social Groups and Peer Groups/ *Administrative Issues and Problems/ *Psychotherapy
Identifiers: U.S.

Abstract: Evidence indicates boarding schools accentuate rather than resolve problems for Indian children, with at least part of the problem stemming from the uncertainty of the system's continued existence. Change is viewed by the system as disruptive, and thus avoided. As a result, the quiet operation of a boarding school may be irrelevant in its effectiveness for students. Counseling services are a priority need among Indian students, since presently supportive services are minimal, and often combine disciplinary and counseling activities. Since values and orientation of professional counselors and students may differ, it may be preferable for the counseling staff to concentrate on group therapies and house meetings, reserving individual therapy for crisis intervention. To supplement this type of counseling, selected students could be trained as peer group counselors, and curriculum could be developed that focused on personal adjustment. While recognizing that other school systems have inadequate student support, there are several problems unique to Indians, including tribal differences in language, culture, philosophy, and tradition. As long as Indian boarding schools are alive they should be guided by attitude and policies that make them a force that enhances the optimum completion of each child's potential. 15 references TT

Comments: A non-technical article that serves little use to anyone with any experience with Indian education. Beset with a "warrior without weapons" myopia, the authors "blame the victims," and focus on the students as the problem. TT

ALBAUGH, Bernard J., and Anderson, Philip O. "Peyote in the Treatment of Alcoholism Among American Indians." American Journal of Psychiatry 131 (November 1974): 1247-1250.

Descriptors: Cheyenne, Southern/ Arapaho/ Plains/ Off-Reservation/ Adults/ Anomie/ Native American Religion/ *Drug Use/ *Alcohol Misuse/ *Alcoholism Treatment Programs and Services/ *Program Development/ *Traditional Use of Drugs, Hallucinogenics and Alcohol/ *Drug Therapy

Identifiers: U.S./ Oklahoma/ Alcoholics Anonymous/ Native American Church/ Cheyenne-Arapaho Lodge

Abstract: The C and A Lodge (operated since 1972) is a rehabilitation center and halfway house for Indian alcoholics run by the Southern Cheyenne and Arapaho tribes at Bessie, Oklahoma. Alcoholics using the C and A Lodge have been "normless" since childhood because their culture has been fragmented to the point of confusion. They have failed in the white world and cannot adapt to the Indian culture. A 30 day treatment program is designed to clarify and strengthen cultural values and norms, and part of the therapy is participation in ceremonies of the Native American Church (NAC) in a tipi just outside the building. Respected NAC leaders discuss the meaning of kinship and family, and alcohol problems for several days before the service. During the ceremony participants ingest peyote and are encouraged to express themselves openly amidst considerable empathy and group support. The cathartic expression of such feelings is of major benefit for alcoholics. In the context of NAC services ingestion of peyote has led to events which are turning points in the personal struggle to overcome alcoholism. There is additionally a carry-over period of increased openness and willingness to communicate lasting 7 to 10 days. As a cultural phenomenon the NAC may be a major factor in the reduction of anomie among American Indians and its integration into alcoholism programs adds a rich cultural dimension. 20 references. ED'A

Comments: A valuable description of a successful Indian run treatment program which is tailored to the needs of its clients. Comparative success rates with other programs are missing and would help the claims of the article. ED'A As in most reports the effects of the exotic drug peyote receives more attention than the socializing structure surrounding its ritual use. The combination of the strict rules of alcohol abstinence and social support, combined with physiological effects and psychodelic experiences, are probably what makes the program effective. CLA

HOFFMANN, Helmut, and Jackson, Douglas N. "Comparison of Measured Psychopathology in Indian and Non-Indian Alcoholics." Psychological Reports 33 (December 1973): 793-794.

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Psychological Testing/ *Alcohol Misuse/ Native-Non-Native Comparisons/ Personality Traits

Identifiers: U.S./ Differential Personality Inventory/ Anglo-Americans

Abstract: The Differential Personality Inventory was given to 25 North American Indians hospitalized for alcoholism treatment. Indians scored significantly higher than a control group of 75 non-Indian alcoholics on 7 of 27 clinical scales. Indians tend to show more neurotic, depressed nosology characterized by overconcern for psychosomatic symptoms and low self-esteem. This might be related to being raised in socioeconomic deprivation. Differences found for the Cynicism and Ideas of Persecution scales may be explained as an expression of feelings arising from minority group status, and for repeated arrests for offenses connected with drunkenness. Higher scores in Disorganization of Thinking may reflect differences in conceptualization in different cultures rather than psychopathology. Although these differences are significant, they are not large. Indians did not show evidence of non-purposeful responding and did not score significantly higher on scales reflecting personality and character disorders despite higher rates of accidents, suicides, homicides, injuries, arrests and prison sentences which may be related instead to poverty, high rates of alcoholism, culturally conditioned drinking patterns, and differential treatment by police. Separate norms should be developed on standardized measures of psychopathology for specific ethnic groups. 4 references. ED'A

Comments: This clearly presented study makes the raw data accessible for further interpretation by readers, and is an excellent example of good controls, and simplicity of experimental design. ED'A

LEFLEY, Harriet P. "Differential Self-Concept in American Indian Children as a Function of Language and Examiners." Journal of Personality and Social Psychology 31 (January 1975): 36-41.

Descriptors: Seminole/ Miccosukee/ Southeast Woodland/ *Self-Concept/ *Bilingualism/ *Children (school age)/ Reservation/ Ethnic Identity Problems/ Culture Fair Tests/ *Psychological Testing/ Sex Differences/ Age Comparisons

Identifiers: Florida/ U.S./ Piers Harris Childrens Self-Concept Scale/ Sarason and Ganzer Word Rating Scale/ Coopersmith Word Rating Form/ Indian Stimulus Scale/ Indian Self Esteem Scale

Abstract: "These authors contend that children in ethnic cultures may have multiple self-evaluations contingent on perceived role expectations and implicit comparisons groups." To test this hypothesis, a total of 72 Miccosukee children aged 7-15, were tested on two Miccosukee speaking reservations in Florida. The battery of tests administered to these subjects included: a verbal self-report measure, the Piers-Harris Children's Self Concept Scale; a modified version of the Sarason and Ganzer Word Rating Scale. In addition, teachers and principals completed the Coopersmith Behavior Rating Form and a global estimate of self esteem for each child. Testing was oral in English and Miccosukee, administered by two white teachers and two tribal teacher's aides in each school, with the language and examiner treated as a unitary effect. Results show females significantly higher in self concept than males, and younger (7-10 year old) subjects significantly higher in personal concept in their native language. The identity area tapped in self concept testing and the implicit evaluation criteria in testing conditions are important factors in recognizing the complexity of measuring self perception in ethnic cultures, and indicate a need for refining and norming instruments in many groups. 14 references; 1 table.
TT

Comments: A well done, useful study in self perception. TT

GOLDSTEIN, George S. "Behavior Modification: Some Cultural Factors." Psychological Record 24 (Winter 1974): 89-91.

Descriptors: Navajo/ Southwest/ Reservation/ *Children (school age)/ Cultural Adaptation/ BIA Boarding Schools/ Socially Deviant Behavior/ *Non-Interference/ *Psychotherapy

Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation/ Model Dormitory

Abstract: Goldstein, a psychologist attached to IHS Mental Health branch headquarters, discusses the problems inherent in blindly applying behavior modification models to problems experienced in Indian school settings. An example is given of a child whose behavior in paying attention became worse and who became a runaway from school after behavior modification shaping was initiated. The Navajo feelings associated with the mythological figure, He-Who-Kills-With-His-Eyes, insured that shaping behavior by reinforcing eye contact developed an overwhelming conflict within the child. Use of medicine men and tribal leaders to select behaviors that are appropriate to the culture is considered essential. Successful positive reinforcement by allowing children access to older women who were engaged in weaving is offered as an example. Further difficulties of analyzing behavior chains in discussions with school and dormitory personnel who feel cautious and ambivalent discussing feelings with outsiders, or who have a different attitude toward the observation of others is also seen as a problem in establishing patterns before introducing behavior modifying reinforcements. In spite of this, Goldstein feels that the tools of behavior modification can be useful, if culturally adapted and carefully applied. There are no tables, graphs, or numerical data. 2 References. CLA

Comments: The cautions in this article are ones which should be understood before undertaking the application of this or any other technique blindly outside middle class white and academic culture. Reprint requests directed to: IHS Mental Health Headquarters, 801 Vassar Drive, Albuquerque, New Mexico 87106. CLA

CRESS, Joseph N., and O'Donnell, James P. "Indianness, Sex and Grade Differences on Behavior and Personality Measures Among Oglala Sioux Adolescents." Psychology in the Schools 11 (1974): 306-309.

Descriptors: Sioux, Oglala/ Plains/ Reservation/ *Youth/ *Psychological Testing/ *Ethnic Identity Problems/ Cultural Adaptation/ *Self-Concept/ Conservation of Cultural Identity/ Sex Differences/ Socially Deviant Behavior/ Personality Traits/ Achievement

Identifiers: U.S./ South Dakota/ Pine Ridge Reservation/ Coopersmith Behavior Rating Form/ Quay-Peterson Behavior Problem Checklist/ Think About Yourself/ Sociometric Status

Abstract: Those interested in the acculturation of American Indians to the dominant American culture have expressed a major concern with the educational process of the Indians. The major purpose of this study was to extend Bryde's (1966) findings by assessing Indianness, sex, and grade differences among Oglala Sioux high-school students on different behavioral and personality measures. Multiple linear regression was employed for all analyses of differences between test scores. Males were rated as lower in self-esteem and higher in behavior problems which does not correspond with Bryde's findings. Other findings indicated that mixed-bloods had higher achievement and greater popularity than full-bloods; fewer problems and higher achievement was associated with increased grade levels. That the full-blood male achieved at a lower level than his mixed-blood counterpart suggests that he is less acculturated to a dominant culture institution: the school. The popularity ratings further suggest that his failure to achieve a high degree of acculturation was associated with lower popularity among both full-blood and mixed-blood peers. The educational process appears to afford few success experiences for full-blood males. It is important, therefore, that teachers of American Indian youth be sensitive to Indianness differences among their students. With the exception of full-blood males, it appears that the longer American Indians remain in school the more they adopt the middle-class value of achievement and the less they engage in behaviors that are viewed by their teachers as troublesome. Education seems to facilitate acculturation. 6 references. MSB

BERGER, A. "The Education of Canadian Indians: An Indepth Study of Nine Families." Alberta Journal of Educational Research 19 (December 1973): 334-342.

Descriptors: Cree/ Plains/ Children (school age)/ Reservation/ Schools/ Educational Professional Personnel/ Negative Indian Stereotype/ Conservation of Cultural Identity/ Drop Outs/ *Education Programs and Services/ Family Problems

Identifiers: Canada/ Hobbema Reserve/ Alberta/ Winterburn Reserve

Abstract: The drop out rates in Canada for school age Indians is 94 percent. To determine underlying causes a two part study involving 40 Indian children (in grades three and four in the Ermineskin School) and their families was conducted. An intervention program was developed from a battery of individually administered tests to assess cognitive strengths of the children. Significant gains in reading took place as a result of this intervention. The second part of the study involved nine families in Edmonton, the Hobbema Reserve, and the Winterburn Reserve, and consisted of four sessions lasting from one to seven hours for each visit, and conducted in Cree or English. The interviews were conducted without tape recorders, and analyzed by content analysis procedures. The families organized the data on as many as 75 3X5 inch cards, reflecting their individual concerns, and wrote a significant portion of the final report in the first person. Families differed in the number of categories they created. Of most immediate interest and concern for most families are education, heritage and culture, and family. "It would be educationally beneficial for an interdisciplinary team to examine this data and develop a meaningful language arts curriculum followed by an indepth training program for teachers of Indian children." 9 references; 1 table. TT

Comments: Allowing the Indian families themselves to create their own categories and prioritize them is a promising concept that reinforces data already known about contemporary Indian educational problems. Unfortunately the author neglects to report what battery of tests were used in working with the children, and concludes with a rhetorical stab at existential resignation of humanity's loneliness, rather than an understanding of the unique Native political and economic situation. TT

BRINKER, Paul A., and Taylor, Benjamin J. "Southern Plains Indian Relocation Returnees." Human Organization 33 (Summer 1974): 139-146.

Descriptors: Plains/ Reservation/ Off-Reservation/ Employment/ Kiowa/ Comanche/ Navajo/ Southwest/ *Urbanization/ Alcohol Misuse/ Traditional Family Organization and Relationships/ Adults/ Inter-Tribal Comparisons/ Economic Issues/ *Relocation
Identifiers: Oklahoma/ U.S.

Abstract: A detailed study (1968-1972) of 47 Southern Plains Indians, who left their reservation city within a year, compares their reasons for returning to Western Oklahoma with prior studies of American Indian relocatees. Compared mostly to Navajo statistics, the Northern Plains relocatees were exceptionally high in educational backgrounds, and were more experienced in non-Indian and urban relationships, since their reservations had ceased to exist by the early 1900's due to individual land allotments. Reasons for both groups' return to their native areas center on economic (lack of available jobs), personal (such as homesickness), alcoholism, medical reasons (inadequate health care in urban areas), and military service. Anthropologists theorize hunting cultures such as those of the Southern Plains have more difficulty assimilating than agricultural cultures, due to work attitudes involving the steady hours required in farming, transferring to industrial occupations. "The returnee rate might be reduced...by more training, a better attack on alcoholism, better health care both in the rural and urban areas, improved job counseling, and improved urban facilities, such as day care centers." 18 references; one table. TT

Comments: The "warriors without weapons" theory of the anthropologists often serves to romantically cloud pragmatic issues of racial discrimination in employment, economic deprivation, and the BIA's recurrent failure to match available training with tribal and individual Indian goals and needs. However, despite its shortcomings, this article does provide a large number of potentially useful statistics regarding the failures and successes of the relocation program. TT

BERGMAN, Robert L. "A School for Medicine Men."
American Journal of Psychiatry 130 (June 1973):
 663-666.

Descriptors: Navajo/ Southwest/ *Traditional Healers/
 Reservation/ Culture Based Psychotherapy/ Universal
 Harmony/ Native American Etiology/ Schools/ *Training
 Programs and Services/ *Program Development
Identifiers: Arizona/ U.S./ Navajo Reservation/ Rough
 Rock Demonstration School

Abstract: Old Navajo medicine men are actively practicing, but few young people have been able, since the demise of the barter economy, to give up earning a living to learn ceremonies full-time. In 1969, Navajo people set up the first school for medicine men which included 6 medicine men, and 12 trainees (all paid). Mr. John Dick, a Navajo, is director supervising teaching, and the author taught non-Indian medicine, especially psychiatry. The traditional methods of teaching have been retained. Trainees have already learned shorter ceremonies and are moving on to the major sings, morale is high, and there is a clear demand for the services of graduates. During the second year while discussing psychiatry, a two-sided interchange developed between the author and medicine men which included case presentation and the author's demonstration of hypnosis which the medicine men likened to Navajo hand trembling diagnosis. Medicine men say they know better when and how to refer patients to white doctors, and the author feels better able to understand and work with his Navajo patients. 9 references. ED'A

Comments: This simply written article is especially useful to non-Navajo people. The author finds analogies in Western psychotherapy personally meaningful to him for the effects of Navajo healing ceremonies and healing techniques, rather than trying to make one-to-one translations from one healing system to the other. He respects medicine men as colleagues, limits his descriptions to what he personally knows, and indicates sources of information when they are secondhand. A model presentation. ED'A

MILLER, Anthony G. "Integration and Acculturation of Cooperative Behavior Among Blackfeet Indian and Non-Indian Canadian Children." Journal of Cross-Cultural Psychology 4 (September 1973): 374-380.

Descriptors: Blackfeet/ Reservation/ Plains/ *Children (school age)/ *Cooperation/ *Non-Competitiveness/ *Cultural Adaptation/ *Psychological Testing

Identifiers: Canada/ Alberta/ Blood Reserve/ Madsen Cooperation Board

Abstract: The article compares competitive and cooperative social behavior of Blackfeet/Blood and Canadian second and third grade boys in relations to integrated and segregated team operations. Using the Madsen Cooperation Board, the children could manipulate their play under conditions of group reward, or individual reward. While under previous studies Blackfeet students as a group demonstrated more cooperation, and white students demonstrated more competition as a group, the behavior of all the groups from the integrated school of the Lee Creek Education Centre at Cardston, Alberta, was midway between that of non-integrated white and Blackfeet children in the frequency of cooperative responses. The data indicates that both white and Blackfeet groups become more similar to each other as a function of contact through integration in at least some forms of social behavior. 5 references; one graph. TT

Comments: Unfortunately, there is no indication by the author as to the percentage of Indian integration at the Lee Creek Education Centre, which is a potentially important variable. While the experiment seems properly conducted, it is often unwise to draw conclusions of changed social behavior from a game playing situation of enforced integration. There is no indication from the study to justify the implied conclusion that this is a maintained change in behavior. However, it is a refreshing change to notice the author considered the change in behavior of white children after contact with the Indian children. TT

GRANZBERG, Gary. "A Note on Delay of Gratification
Among the Hopi." Journal of Social Psychology
91 (October 1973): 151-152.

Descriptors: Pueblo, Hopi/ *Children (school age)/
*Intelligence/ *Achievement
Identifiers: U.S.

Abstract: Twenty of twenty-one third grade Hopi children showed high ability to delay gratification in a simple test by the author. Children are trained, according to a mature Hopi woman, "to wait for a good harvest." This supports work suggesting that in horticultural societies children are trained to be highly responsible in caring for crops. Six references. ED'A

Comments: The author finds his results surprising, and it is fortunate that results are so conclusive. ED'A.

DIZMANG, Larry H.; Watson, Jane; May, Philip A.; and Bopp, John. "Adolescent Suicide at an Indian Reservation." American Journal of Orthopsychiatry 44 (January 1974): 43-49.

Descriptors: Shoshone/ Bannock/ Plateau / *Traditional Child Rearing Practices/ *Traditional Family Organization and Relationships/ Reservation/ *Suicide/ Psychological Testing/ *Youth/ Cross-Cultural Stress/ Suicide Prevention/ Native American Administered Programs and Services/ *Youth/ Young Adults/ *Family Problems

Identifiers: U.S./ Idaho/ Fort Hall Reservation

Abstract: The background of 10 American Indians who committed suicide before the age of 25 are compared statistically with a matched control group from the same tribe. This population was singled out for study because this group accounts for more than one-half of the total suicides. This is in sharp contrast to the non-Indian population in the U.S., among whom the suicide rate is lowest among adolescents and rises steadily with age. Six variables proved to be statistically significant to at least the .025 level when using a one-tailed T-test. Individuals in the suicide group (Ss) were frequently cared for by more than one individual in their developing years, while control group members (Cs) were almost always cared for by a single individual. The primary caretakers of the Ss had significantly more arrests during the time they were caretakers of the S subjects. The Ss were arrested more times the year prior to their suicide than were the Cs, and, as regards first arrests, were arrested at an earlier age. The Ss were sent off to boarding schools both at an earlier age and more frequently for some period of their life than Cs. All of the data point to a chaotic and unstable childhood in those who completed suicide, compared to the controls. This study only serves to underline what is already clinically known by those individuals who have spent time with any tribe of American Indians whose culturally evolved ways of relating to the world have been significantly disrupted by the white man's intrusion, resulting in cultural and family disorganization. 4 references. MSB

Comments: Excellent analysis of the Fort Hall population, but over generalizes from one tribe to all Indian populations. CLA

LEFLEY, Harriet P. "Effects of a Cultural Heritage Program on the Self-Concept of Miccosukee Indian Children." Journal of Educational Research 67 (July-August 1974): 462-466.

Descriptors: Miccosukee/ Seminole/ Southeast Woodland/ Reservation/ *Children (school age)/ *Self-Concept/ *Psychological Testing/ *Ethnic Identity Problems/ Inter-Tribal Comparisons/ Conservation of Cultural Identity/ *Education Programs and Services/ *Program Evaluation

Identifiers: U.S./ Florida/ Piers Harris Self-Concept Scale/ Sarason and Ganzer Word Rating Scale/ Indian Self Esteem Scale/ Indian Stimulus Scale/ Coopersmith Behavior Rating Form

Abstract: The present research investigated the effects of a 10 week cultural heritage program on 20 Miccosukee children between the ages of 6 and 14 years on self-concept, self esteem, and Indian Self-esteem. These subjects were matched for age and sex to a control group of 20 Seminoles. The Word Rating scale of the Sarason-Ganzer was modified to reflect the culture, and an Indian Self-Esteem Scale (ISE) and an Indian Stimulus Scale (ISS) were created. All tests were administered orally in English and Miccosukee. While there were no significant changes for either group on the global self-concept, the "Me as I am now" of the W-R, or in the post test ISE, the Miccosukee did increase in self esteem and in positive responses to the Indian stimuli in the ISS, while the Seminoles decreased in Self-Esteem. By Piers Harris standards, both groups tested below Anglo norms. There is also an indication that personal and ethnic identity are related but independent sources of self esteem. The cultural heritage program had significant changes in three areas: reduced distance between actual and ideal self, increased preference for Indian stimuli, and increased correlation between personal and ethnic self perception. 13 references; 3 tables. TT

Comments: The reader should refer to this study directly, since it is well done and too complex to fairly summarize here. There may be some unsatisfactory structures in the new instruments, e.g., "I sometimes think white children are smarter than we are," and "We know many things that white children don't know." One is an implication of intelligence and potential, while the other is an implication of what is known now. Also refer to document # 57 for additional data from this author on Miccosukee bilingual testing. TT

MAYNOR, Waltz, and Katzenmeyer, W. G. "Academic Performance and School Integration: A Multi-Ethnic Analysis." Journal of Negro Education 43 (Winter 1974): 30-38.

Descriptors: Children (school age)/ Education Professional Personnel/ *Achievement/ Youth/ Psychological Testing/ Native American Personnel/ Native-Non-Native Comparisons/ *Schools

Identifiers: U.S./ California Achievement Test/ California Test of Mental Maturity/ Black Americans/ Anglo-Americans

Abstract: This study was initiated in response to some educators beliefs that while integration would benefit Blacks and Indians academically, whites would lose. There was also an interest in the possible interactive effects of the race of the teacher on the pupil's achievement. Statistical differences were scrutinized in the measured achievement (California Achievement Test and California Test of Mental Maturity) of a group of 680 Black, 680 white and 127 Indian children in a newly integrated tri-racial school system. Academic performance was analyzed independently with respect to student and teacher ethnic groups, and for student-teacher ethnic combinations. After integration, Blacks were shown to earn higher average achievement scores but white and Indian students experienced no negative effects in achievement. There were no significant differences relative to teacher ethnicity except that Blacks also showed higher mean achievement scores in the language area when taught by Indian English teachers; Indian students taught by Black or white teachers earned significantly higher mean achievement score than when taught by Indians. Differences in achievement scores by Black and white students were discussed in light of studies done comparing social class differences for individuals and schools. 3 tables; 7 references. AW

Comments: No interpretations or theories were given for the findings regarding Indian students. The study is area specific (rural North Carolina) although several references are made to studies done in urban settings involving mostly Black and white populations. AW

HALLOWELL, A. Irving. "The Social Function of Anxiety in a Primitive Society." American Sociological Review 6 (1941): 869-881.

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Anxiety/
*Native American Etiology/ Culture Specific Syndrome--
Witchcraft/ Culture Based Psychotherapy/ Traditional
Means of Social Control
Identifiers: Canada/ Manitoba

Abstract: The thesis of this paper is that by its very nature, disease may arouse "normal" or objective anxiety, but among the Saulteaux Indians near Lake Winnipeg, Canada, native theories of disease causation invest certain disease situations with a traumatic quality which is a function of the beliefs held rather than of the actual danger threatened by the illness itself. The quality of the anxiety precipitated in the individuals affected by such situations suggests neurotic rather than objective anxiety because the ultimate cause of the disease is the expression of dissocial impulses. The illness is viewed as a punishment for such acts. Insofar as individuals are motivated to avoid dissocial acts because of the penalty anticipated, the pseudo neurotic anxiety aroused in disease situations has a positive social function. Thus in a society with such a relatively simple culture, the utilization of anxiety in connection with disease is an extremely effective means for supporting the patterns of interpersonal behavior that makes Saulteaux society a going concern. 15 references TT

Comments: The author's recasting of Mowrer's views into the Freudian theory of anxiety is simplistic. It would have been interesting, for example, for Hallowell to glance at population shifts in Indian groups since white contact, and realize one of the reasons many Indians like Saulteaux have a fear of disease may be the decimation of Indians by so called European childhood diseases against which the Indians had no genetic protection. TT

KAPLAN, Bert, and Johnson, Dale. "The Social Meaning of Navajo Psychopathology and Psychotherapy." In Magic, Faith and Healing: Studies in Primitive Psychiatry Today, pp. 203-229. Edited by A. Kiev. New York: Free Press, 1964.

Descriptors: Navajo/ Southwest/ *Native American Etiology/ Cultural Specific Syndrome--Taboo Breaking/ Culture Specific Syndrome--Witchcraft/ *Mental Disorders/ Culture Specific Syndrome--Ghost Sickness/ *Culture-Based Psychotherapy/ Reservation/ Dreams and Vision Quests

Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation

Abstract: There is a link between the nature and causes of illness and its cure, and between the shape of an illness and the causes assigned to it. Navajo culture is an amalgam of two conflicting value systems. The older is expressed as deviance and psychopathology in reaction to being overwhelmed by the newer values which define normality. The tension thus generated makes up a value system specifically Navajo and when equilibrium is lost, the culture is in serious danger. Three classes of illness, excluding physical injury are described. Basic principles of curing are; 1) re-ordering disorder; 2) using elements of the illness as elements of the cure; 3) holistic curing rather than fragmented treatment; 4) attracting good forces to substitute for exorcised bad forces; and 5) combining efforts of the medicine man, assistants, and the family of the patient. The verbal interaction and changing of behavior through increased insight and self-awareness of Western psychotherapy hardly exists. The strength of Navajo curing lies in the use of suggestion, and in the reaffirmation of the solidarity of the community, the gods, and the patient. 9 references. ED'A

Comments: The paper suggests that deviance and psychopathology are coping mechanisms contributing to social equilibrium rather than detracting from it. The advocated hypothesis is well defined, but alternatives are not discussed and the relationship is unclear between the hypothesis and the useful descriptions of ceremonies, concepts of etiology, and case histories. ED'A

BOYER, L. Bryce. "Folk Psychiatry of the Apaches of the Mescalero Indian Reservation." In Magic, Faith and Healing: Studies in Primitive Psychiatry Today, pp. 384-419. Edited by A. Kiev. New York: Free Press, 1964.

Descriptors: Apache, Chiricahua/ Apache, Mescalero/ Southwest/ Reservation/ Traditional Means of Social Control/ Socially Deviant Behavior/ Traditional Child Rearing Practices/ Sexual Patterns and Problems/ Child Abuse/ *Culture Specific Syndromes--Witchcraft/ *Traditional Healers/ *Culture Specific Syndromes--Ghost Sickness/ *Culture-Based Psychotherapy/ *Traditional Family Organization and Relationships/ Aggressiveness/ Family Problems

Identifiers: U.S./ New Mexico/ Mescalero Reservation

Abstract: The Mescalero Apache shaman remains indispensable in treating psychogenic diseases because of the personality structure of contemporary Mescaleros. This personality type fits the Western diagnosis of hysterical and impulsive character disorder. The psychosis of "choice" is one or more of the schizophrenias. Women are more secure than men who suffer from problems related to latent homosexual drives. Early traumatization of psychic maturational capacities results from abrupt displacement by the next sibling, observation of adult sexual behavior, and for males, the lack of an esteemed masculine role. Additionally, oral fixation and the psychological trauma caused by the lenient policies of the Bureau of Indian Affairs have reinforced Apache dependency needs and irresponsibility. Successes of the shaman depends on the degree of commitment by the patient, belief in the supernatural causes of the illness, and belief in the power of the shaman to cure it. In turn, these beliefs depend on the failure within patients and practitioners of id-ego differentiation caused by the early inconsistent attitudes toward and treatment of children by narcissistic mothers. Physical illnesses are treated by U.S. Public Health doctors, but they are unable to handle psychogenic illnesses. 94 references; historical background; and case histories. ED'A

Comments: The values of the researcher's culture and particular school of psychoanalytical inquiry prevent the researcher from considering the possibility that the values, child-rearing practices, and indigenous healers of another culture are as functional, valid and effective as his own. Apache culture is invalidated in this study by its being defined in Western pathological terms and the indigenous healer is described as a charlatan rather than a medical colleague of a different persuasion. ED'A

FOX, J. Robin. "Witchcraft and Clanship Cochiti Therapy." In Magic, Faith and Healing: Studies in Primitive Psychiatry Today, pp. 174-200. Edited by A. Kiev. New York: Free Press, 1964.

Descriptors: Pueblo, Cochiti/ Southwest/ Reservation/
 *Traditional Family Organization and Relationships/
 *Native American Etiology/ *Culture Specific Syndrome--
 Witchcraft/ Traditional Healers/ *Culture-Based Psycho-
 therapy/ Female/ Traditional Child Rearing Practices
Identifiers: U.S./ New Mexico

Abstract: Illness though based on psychobiological factors is culturally patterned in expression. A social system provides the stresses causing the illness, the medium of expression, a theory of disease, mobilization of help, and a cure. The Cochiti divide illness into two major types, each with its requisite cure in which participation by patient and community is essential. Witch illness requires shock therapy effected by medicine men from special societies who accentuate the terror spreading from the bewitched patient through the community and dispell it by winning a battle with the witches. In illnesses caused by an hiatus of relationships between the sick person and relatives, adoption into a clan gives the person substitutes for those relatives, and reassures them that they are cared for by clan members. Both rituals serve to reinforce sentiments and to repair the social relationships on which the culture depends for its continuation. Recent changing values have eroded belief in the cures faster than they have changed beliefs about the causes of illness. Hospitals and Western physicians are indifferent substitutes and persistent traditional expression of illness has no adequate complimentary cures. 22 references. ED'A

Comments: The article is supportive of indigenous healing which is unusual for its time, and contains valuable descriptions of the social structure and its relationship to illness and healing, the ceremonies themselves, and a poignant case history. The work is seriously flawed by the following: 1) an out of date and inappropriate Freudian interpretation is placed on causes of witch illness which does not include other pressures felt by the people as witch illness; 2) child-rearing practices are viewed ethnocentrically; 3) the diagnosis of the case history is questionable; and 4) the statement that Cochiti healing is more effective than Navajo healing is never supported, nor are the two systems compared. ED'A

LABARRE, Weston. "Confession as Cathartic Therapy in American Indian Tribes." In Magic, Faith and Healing: Studies in Primitive Psychiatry Today, pp. 36-49. Edited by A. Kiev. New York: Free Press, 1964.

Descriptors: *Culture-Based Psychotherapy/ *Culture Specific Syndrome--Taboo Breaking/ Traditional Use of Drugs, Hallucinogenics, and Alcohol
Identifiers: U.S./ Canada

Abstract: The confession of sins among American Indians has been attributed to early missionary influence, but this psychotherapeutic technique is indigenous, ancient, virtually pan-American in its distribution, and is found in groups having little to do with early missionaries. Both individual confessions to supernatural powers, or public confessions in a culturally sanctioned context are discussed. Explanations for the custom range from avoiding supernatural danger caused by unacknowledged transgressions, to a need to control or to liquidate in-group animosity. Confession provides emotional catharsis, transfer of guilts into objects such as stones or shells, is connected with the onset of menses and the "puberty crisis." Anxiety about transgression of taboo is relieved during times of poor hunting if the guilty person confesses. Among some groups avowal of innocence is the reverse side of confession and the mind of the publically vindicated person is eased by the ceremony. ED'A

Comments: A thorough, descriptive review paper giving detailed examples of ceremonies, but only general illustrations of their results for both community and individual. Unfortunately the article has a condescending, ethnocentric attitude toward "unwitting primitive psychotherapy." ED'A

KESHENA, Rita. "The Role of American Indians in Motion Pictures." American Indian Culture and Research Journal 1 (1974): 25-28.

Descriptors: *Negative Indian Stereotype/ *Discrimination/ Economic Issues/ *Native American Personnel
Identifiers: U.S.

Abstract: Real change in the stereotype of the American Indian will come only when Indian people learn the skills and techniques of the visual media and have control over the transfer of the Indian experience into film as an alternative to the "Hollywood Indian." The film industry since its beginnings has exploited the American Indian for profit, and has had a devastating part in developing the stereotype still held by many non-Indians. The sad truth is that if Indian actors had played all the Indians in the many movies about them, no one on the reservations would have gone hungry. The movie makers have focused on the Sioux and Apache who became the white man's Indian, molded and cast as the white man wanted him to be. The original Hollywood Indian was treacherous, vicious, cruel, lazy, stupid, dirty, speaking in ughs and grunts and often quite drunk. As the public mood became more conciliatory toward Indians, the movie Indian changed into the Noble Indian, and injustice became the dominant theme to be exploited. Marlon Brando's reported making of a film about Wounded Knee is commendable in entering into a profit-sharing arrangement with the Indian community. No references. ED'A

Comments: A quick course on the evolution of the stereotype for those who do not know already. It should be pointed out that the Mescalero Apache tribe produces standard horse operas for profit. However, there are still not enough producers and directors among Indians to influence movie and television films. To date the Indian community has seen no profits from the intended Brando film. ED'A

DINGES, Norman G.; Yazzie, Myra; and Tollefson, Gwen D.
 "Developmental Intervention for Navajo Family
 Mental Health." Personnel and Guidance Journal
 52 (February 1974): 390-395.

Descriptors: Navajo/ Southwest/ *Program Development/
 Children (Infants and preschool)/ Adults/ Traditional
 Family Organization and Relationships/ Self-Concept/
 Biculturalism/ Reservation/ Conservation of Cultural
 Identity/ *Preventative Mental Health Programs and
 Services/ *Family Problems

Identifiers: U.S./ Arizona/ New Mexico

Abstract: As a preliminary phase in a preventative program for enhancing the mental health of isolated Navajo families, 75 families were interviewed to identify Navajo mental health values, to assess child-rearing practices and attitudes and to understand clearly the Navajo approach to the socialization of young children. This information was used to develop a program of culturally relevant interaction activities individualized for each family which focuses on parent-child interactions from infancy through four years and is designed to increase both quality and quantity of parental care. A paraprofessional Navajo counselor visits each family weekly and evaluates the parents' feelings of adequacy in influencing their children's personal growth as well as observing the children's reactions to the interactions from visit to visit. As the project developed parents have requested a book to use teaching children kinship terms and social practices, and activities designed to teach children the uses of medicinal plants. Delivery of early childhood materials is difficult and existing materials emphasize cognitive function but neglect affective ones, and most lack cross-cultural relevance. Further evaluation of the project will be based on a randomly selected control group of families, a randomly selected sample of families with known preschool experience, and a randomly selected sample of the mental health prevention families. 2 references. ED'A

Comments: An interesting but diffuse report, lacking wanted detailed information. ED'A

CONRAD, Rex D.; Delk, John L.; and Williams, Cecil.

"Use of Stimulus Fading Procedures in the Treatment of Situation Specific Mutism: A Case Study." Journal of Behavior Therapy and Experimental Psychiatry 5 (July 1974): 99-100.

Descriptors: Reservation/ Southwest/ Children (school age)/ *Psychotherapy/ Clinical Study/ *Mental Health Paraprofessional Personnel/ *Native American Personnel/ Schools/*Socially Deviant Behavior/ Passive Resistance
Identifiers: U.S.

Abstract: An 11 year old American Indian girl who had never spoken a word in a reservation classroom during the entire 5 years of her schooling was treated by behavioral therapy which employed stimulus fading procedures. The specific goal of the project was to get the child to respond verbally to questions asked orally by the teacher in the classroom. Since the girl interacted normally with selected friends, siblings, and parents, the therapy involved bringing responses already in the child's repertoire under new stimulus control, and not a shaping of new behaviors. Therapy began with the mother and indigenous mental health workers in the home where the child readily responded verbally, and gradually changing the situation through successive approximation until the child responded verbally to the teacher's questions in a classroom with students present. Flash cards using arithmetic problems and spelling words were combined with tangible reinforcers. A year follow-up check showed the girl continues to respond verbally to her teacher in routine classroom interactions. Initial sessions were conducted in both English and the native language. 5 references. TT

Comments: This reminds me of a story about a young Indian girl from Oklahoma who didn't speak to her teacher. The Indian therapist met with the grandmother, then asked the girl why she didn't speak to the teacher. The child responded that her grandmother had told her never to speak to strangers. Nowhere in the article is the child asked why she doesn't speak. Therapy, while effective, was based on a problem situation as perceived by school officials, and not by the child. TT

THORNBURG, Hershel D. "An Investigation of a Dropout Program Among Arizona's Minority Youth." Educational 94 (February 1974): 249-265.

Descriptors: Off-Reservation/ *Youth/ *Secondary Schools/ Self-Concept/ Psychological Testing/ Native-Non-Native Comparisons/ *Education Programs and Services/ Southwest/ *Dropouts/ Dropout Prevention
Identifiers: U.S./ Arizona/ Tennessee Self Concept Scale/ California Reading Test/ Large-Thorndike Intelligence Scale/ Pupil Opinion Questionnaire/ Black Americans/ Chicanos/ Anglo-Americans

Abstract: The purpose of this study was to evaluate the attitudes toward self and school of high school freshmen who were diagnosed as potential dropouts. 45% of all freshmen (265) in a rural Arizona high school were so diagnosed. The subjects were broken down into two experimental groups: (a) 83 students who were placed in a vocational program, and (b) 43 students who were placed in a special academic program. The control group of 139 were enrolled in the regular school program. A battery of tests were administered. It is evident the special academic curriculum has assisted in keeping potential drop outs in school at a higher rate than the vocational placement or regular program. Mexican-American, Indian, and Black students have inordinate numbers of students in the vocational and special academic classes compared with the regular classroom and their Anglo counterparts. Black students in the special academic program had a more positive self-concept than their Mexican-American and Indian counterparts. Mexican-American and Indian youth had lower self-concepts, but still greater than those placed in the vocational classroom. Indians had the best attitude toward school, but the lowest self-concept, while Black students had the lowest attitude toward school, but the highest self-concept. The positive reinforcement techniques used in the special academic program resulted in a shift in self-concept beyond the .001 level. This construct is commonly thought to be much more intricately involved in a person's self-system than are attitudes toward school. 38 references; 8 tables. TT

Comments: Much ado about nothing. This study classifies all 23 Indians in the study with statements such as Indian families having "excessive" numbers of children (5.5). If attrition rates are 45% in this school, more needs to be done than a remedial set of core courses. TT

WILSON, Lawrence G., and Shore, James H. "Evaluation of a Regional Indian Alcohol Program." American Journal of Psychiatry 132 (March 1975): 255-258.

Descriptors: Colville/ Spokane/ Yakima/ Warm Springs/ Lummi/ Reservation/ Northwest/ Adults/ *Alcohol Misuse/ *Alcoholism Treatment Programs and Services/ *Program Evaluation/ *Native American Administered Programs and Services/ Plateau

Identifiers: U.S./ Washington/ Idaho/ Oregon/ Lummi Reservation/ Colville Reservation/ Yakima Reservation/ Warm Springs Reservation/ Spokane Reservation

Abstract: This paper reports on follow-up study an average of 18 months after treatment of Indian alcoholics in a regional intertribal and interagency alcohol rehabilitation program. The purposes of the research were: 1) to develop a method of assessing the follow-up status of 83 Indian alcoholic men from five major Northwest tribes; 2) to identify the characteristics of NW Indian drinkers treated; 3) to analyze the follow-up data from differences between tribal groups and differences on demographic, social, and health variables; and 4) to compare these data with results from other Indian alcohol treatment programs. Health and demographic, educational, employment, arrest records were recorded and shared with a three person panel consisting of the project psychiatrist, a local Indian counselor from each tribal program, and a locally-based psychiatric social worker. This panel rated each patient using the information, in addition to anecdotal information and current information. No significant differences were found in follow-up status between the five major tribes or between decades of life, type of marriage, type of religion, or Indian social class. Forty-four percent of those studied were rated as improved at an average of 18 months after discharge from inpatient care. The interdisciplinary rating panel described in this study is an approach that provides a check for erroneous judgements of Indian drinking status. Perhaps with broader acceptance of uniform evaluation standards, systematic inquiry into the effectiveness of Indian alcohol programs can lead toward a solution of the major health problem of American Indians. 8 references; 1 table. TT

Comments: A seemingly adequate evaluation of an alcohol treatment program, but the broad use of the term "the traditional Indian religion" is confusing, since there are differences in Native religions even among the Plateau tribes, let alone the distinctly different Coastal Lummi. TT

SIEVERS, Maurice L.; Cynamon, Michael H.; and Bitlber, Thomas E. "Intentional Isoniazid Overdosage Among Southwestern American Indians." American Journal of Psychiatry 132 (June 1975): 662-665.

Descriptors: Reservation/ Apache/ Pima/ Pueblo, Hopi/ Maricopa/ Yavapai/ Hualapai/ Havasupai/ Chemehuevi/ Cocopah/ Mohave/ Suicide/ Drug Therapy/ *Drug and Inhalant Misuse/ Sex Differences/ Inter-Tribal Comparisons/ Adults/ Southwest/ Young Adults
Identifiers: U.S./ Arizona

Abstract: A 30 month study explored the degree to which self destructive behavior compromised tuberculosis therapy and prophylaxis among Southwestern Indians. To control the high rate of tuberculosis, the Indian Health Service has an extensive treatment program involving the administration of Isoniazid (INH), a drug that, although considered safe under closely supervised treatment, can cause death in overdose. An investigation of all known suicide attempts and completions occurring between January 1971 and June 1973 among 40,361 Arizona Indians residing within the Phoenix IHS area disclosed 450 attempts, with 447 per 100,000, and a mean annual suicide rate of 16.8 per 100,000. More suicide attempts were made by ingestion rather than trauma, and women made more attempts than men. The rates per 100,000 were higher for Apaches than any other group in the study. In addition, 11 of the 36 Indians who had INH overdoses had not had the drug prescribed. Young adult males had the highest incidents of suicide, with a sharp increase in July. It is unlikely INH resulted in a suicide that would have not occurred otherwise. Mental health professionals should be aware of the possible risks involved with INH administration and take precautions including the dispensing of small amounts at short intervals, the close monitoring of patient compliance with the prescribed drug regimen, and possibly, the dispensing of individually wrapped tablets to inhibit the impulsive ingestion of massive amounts of the drug. 16 references; 2 graphs. TT

Comments: An informative addition to epidemiological suicide data. TT

ALLAN, James R. "The Indian Adolescent: Psychosocial Tasks of the Plains Indian of Western Oklahoma." American Journal of Orthopsychiatry 43 (April 1973): 368-375.

Descriptors: Plains/ *Youth/ Off-Reservation/ BIA Boarding Schools/ Negative Indian Stereotype/ Oklahoma Indians/ *Ethnic Identity Problems/ Discrimination/ Cultural Revival/ *Cultural Adaptation/ *Cross-Cultural Stress

Identifiers: U.S./ Oklahoma

Abstract: Adolescence is a period of human growth when each of us comes to some new terms with himself and with society; a period of reworking old psychosocial tasks and of the elaboration of a new sense of identity. The split between the ways of the Indian students people and the white ways of the school, a difference often intensified by parental hostility, exacerbates the normal adolescent tasks of identity formation. The young Indian is confronted with the extra task of integrating Indian and boarding school "selves." To reject either way of being-in-the-world is to deny one's full humanity and full potential. To experience both, however, may be to experience confusion, incongruence, and internal dissonance. This paper describes the dilemma of the Indian adolescent, who has moved from a nurturance by and among his own people, into a schooling under the authority of the white man, and must now find an identity somewhere between two worlds in which he cannot be whole. 29 references. MSB

Comments: Not only an exceptional analysis of the dilemma facing contemporary Indian youth, but also an insightful look at the cultural conflict American Indians have had to deal with throughout the history of white dominated society. MSB

HENDRIE, Hugh C., and Hanson, Diane. "A Comparative Study of the Psychiatric Care of Indian and Metis." American Journal of Orthopsychiatry 42 (April 1972): 480-489.

Descriptors: Metis/ Plains/ *Institutionalization/ Experimental Study/ Clinical Study/ *Medical Institutions/ Economic Issues/ *Delivery of Services/ Personality or Character Disorders/ Urban Areas/ Adults
Identifiers: Canada/ Manitoba

Abstract: This study compares various aspects of Indian and Metis psychiatric care with a control population consisting of Anglo general psychiatric admissions, and explores possible explanations for differences by assessing the attitudes of staff and patients towards psychiatric treatment. It was expected that Indian and Metis patients would receive less psychiatric treatment, as indexed by shorter hospital stays and fewer outpatient appointments after release. We felt these differences would be related to hostility on the part of the Indians and Metis towards psychiatry. Towards the end of their hospital stay, patients were interviewed and asked to complete a seven point questionnaire examining their attitude to treatment. In addition, hospital staff completed a four point post admission scale on each patient. Those of Indian descent differed from the controls in being younger, being referred more often by the police, having a prior police record, and belonging almost exclusively to Class 5 of the social index. More control patients than those of Indian descent were transferred to mental hospitals, and more Indians and Metis patients either did not receive follow-up or did not return for their appointments. On the average, Indians and Metis spent less time in the hospital. There was no evidence from the interviews and the patient questionnaires that Indian and Metis patients were more hostile toward psychiatry and psychiatrists than were control patients. The positive attitudes and relative sophistication of all groups of patients toward psychiatry and psychiatrists was to us the most surprising finding of our study. 14 references; 5 tables. TT

Comments: There is no indication of the past experience of the Indians, Metis and control groups with psychiatry. Perhaps the staff of the hospital were exceptionally good people, and the data reflects reactions to individual personalities, rather than reactions to mental health care in general. TT

SHUTT, Donald L., and Hannon, Thomas A. "The Validity of the HNTLA for Evaluation of the Abilities of Bilingual Children." Educational and Psychological Measurement 34 (Summer 1974): 429-432.

Descriptors: Navajo/ Southwest/ *Bilingualism/ Schools/ Mental Health Professional Personnel/ *Psychological Testing/ *Culture Fair Tests/ Learning/ *Language Handicaps/ Reservation/ Children (school age)/ Native-Non-Native Comparisons

Identifiers: U.S./ Arizona. Hiskey-Nebraska Test of Learning Aptitude/ Wechsler Intelligence Scale for Children/ Chicanos

Abstract: Exploration of the usefulness of the Hiskey Nebraska test of learning aptitude (HNTLA) developed for deaf children as suitable for the identification and placement of non-English speaking children in special education classes. Fifty Mexican American and 50 Navajo children, enrolled in special education classes in Arizona, ages 5 yrs-6 mos to age 16, were tested using pantomime instructions. Learning ages were calculated using both deaf and hearing norms, but deaf norms were used for comparisons. Mental test ages from the performance scales of the WISC were also secured, and correlations developed for each subtest, as well as for overall scores. IQ scores on the HNTLA and the WISC were correlated .68 for the combined sample, and .67 for learning ages/test ages. For the Navajo sample the correlation between IQ scores on HNTLA and WISC Performance was .73 and the median learning age correlation was .77. Corresponding correlations for the Mexican American sample was .50 or below. All correlations are significant at the .01 level. Three of the HNTLA subtests, Block Patterns, Completion of Drawing, and Memory for Digits correlated significantly with all five WISC subtests, using the total sample. The conclusion is that the HNTLA is a valid instrument for special education placement. CLA

Comments: The use of this test is intriguing, but since it is validated against WISC scores for the same population of bi-lingual children it is difficult to see what it contributes other than the potential of pantomime instructions. It is also curious that the Navajo speaking children came closer to the Anglo norms than the Mexican American children, and no discussion of factors that might account for this is included. CLA

YOUNGMAN, Geraldine, and Sadongei, Margaret. "Counseling the American Indian Child." Elementary School Guidance and Counseling 8 (May 1974): 273-277.

Descriptors: *Children (school age)/ *Non-Materialism/ *Non-Competitiveness/ Educational Professional Personnel/ Inter-Tribal Comparisons/ *Psychotherapy
Identifiers: U.S.

Abstract: Two American Indian education specialists discuss how the average elementary school teacher and counselor might approach working with American Indian children. The article is directed to public school, urban (probably) teachers. Some discussion of the variety of Indian children precedes anecdotal examples of how to handle common problems that arise when teachers misunderstand Indian behavior of their pupils. Indian characteristics are listed as tribal loyalty, respect for elders, reticence, humility, avoidance of personal glory or gain, giving and sharing over several generation family structure, love of land, attribution of human characteristics to animals and strong spiritual beliefs. These characteristics are shown in opposition to usual school values of competitiveness, scientific attitudes and verbosity. The two stereotypes of shy, slow learners or incorrigible, hyperactive, rude, and brain damaged pupils are mentioned. Examples of situations and how they might be handled make the school applications of empathy and understanding vivid. A plea is made for sincerity, interest, and for looking into tribal background. Avoidance of eye contact is noted as characteristic of some tribes, and suggestions for noting that there are other ways of checking on attention are not illustrated but inferred. There is no numerical, research data, or graphs, and no bibliography. CLA

Comments: This article is helpful in presenting positive ways of eliciting strengths from Indian children, and in giving examples for modeling teacher and counselor behavior. Written by experienced Indian paraprofessionals from Arizona, it can be used widely for discussion and ideas in other areas. Could be distributed to school personnel or used in connection with other inservice training materials. CLA

POLLARD, W. Grosvenor. "Implications of the Rank Concession Syndrome for Adult Education Programs: An Exploration in Social Roles and Program Effectiveness." Adult Education 24 (1974): 255-269.

Descriptors: *Ethnic Identity Problems/ Social Networks/ *Program Development/ Stockbridge/ Munsee/ Northeast Woodland/ Reservation/ Economic Issues/ *Biculturalism/ Adults/ Education Programs & Services/ *Social Status/ *Cooperation
Identifiers: U.S./ Wisconsin

Abstract: This paper explores the theory of the rank concession syndrome (i.e., acceptance of the claims of one or more groups in a society to higher rank than one's own group) to Miller's analysis of factors influencing decisions to participate in or reject adult education programs. The theory of "ethnic boundaries" and their meaning in social change is discussed in the context of community development. Individual needs may be subordinated to the need for boundary maintenance on the part of the group to which the individual belongs. The Stockbridge-Munsee, for example, represent a group where those who have achieved greater success by dominant society standards return periodically to share their prosperity with those relatives still on the reservation. Members of the community are involved to varying degrees in both economic and political rank paths, but have both the legal and social means for preserving group solidarity. If pursuit of an economic rank is seen by a community as a cooperative venture, increased economic power would then promise rewards to all members of the community, and its achievement would require cooperation and a solid front against outside competitors. This solidarity seems to have been achieved by the operation of a tribal craft shop. The Stockbridge-Munsee have strong potential as "cultural brokers," representatives of two cultural values systems, with sufficient knowledge of both to be able to convey understandings between them. Adult education will be most successful if the whole group is recruited and the ultimate goals are community development and rank mobility of the group. 5 references; 1 table. TT

MURPHY, Elizabeth A. "The Classroom: Meeting the Needs of the Culturally Different Child--The Navajo Nation." Exceptional Children 40 (May 1974): 601-608.

Descriptors: *Children (school age)/ Navajo/ Southwest/ Reservation/ Schools/ *Education Programs and Services/ *Learning Disabilities and Problems/ Program Development/ Native American Personnel/ *Native American Administered Programs and Services
Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation

Abstract: The Navajo Nation today faces some unique problems in the development and delivery of special educational services due to a variety of geographic, economic, historic, and cultural factors. The growth of public school education on the reservation provided an alternative to the boarding school, and an opportunity for Navajo parents to become more directly involved in the education of their children. However, this growth does not solve the critical problems of cultural disparity, lack of specialized educational programs, insufficient parental involvement, and the lack of trained Navajo personnel to meet the needs of a broad population range of mildly to severely handicapped persons. It is estimated that 30% of the present school age population of 60,000 require some type of special educational service, but less than 5% of all Navajo children, or 900 out of 18,000 needing services, receive any help. Primarily these are mildly to moderately handicapped children. The more severely handicapped child must be taken off the reservation for help. Beginning in 1970, St. Michaels Association for Special Education became the first of three school programs operated by the tribe. St. Michaels school services 100 children ranging from 1½ to 18 years of age. The Navajo children's Rehabilitation Center services 20 trainable handicapped adolescents, 12 to 22 years of age. The Chinle Valley School for Exceptional Children is designed to serve trainable handicapped students from ages 5 to 15 years. These students experience a core curriculum of seven basic areas including self care skills, social behavior development, language development in English and Navajo, number concepts, body concepts, prevocational training, and Navajo tradition and culture. As funding is secured, and implemented ideas and programs prove successful, the Special Education Services Navajo parents want for their children will be provided. No references; 10 photographs of students. TT

Comments: Interesting lay-persons overview of the recent development of Special Education at Navajo. TT

BOWD, A. D. "A Cross-Cultural Study of the Factorial Composition of Mechanical Aptitude." Canadian Journal of Behavioural Science 5 (January 1973): 13-23.

Descriptors: Youth/ Reservation/ *Psychological Testing/ *Intelligence/ Male/ Culture Fair Tests/ Bella Bella/ Blackfeet/ Assinboine (Stoney)/ Metis/ Northwest Coast/ Plains/ Off-Reservation/ Inter-Tribal Comparisons/ Native-Non-Native Comparisons

Identifiers: Canada/ Alberta/ British Columbia/ Blackfeet Reserve/ Stoney Reserve/ Minnesota Paper Form-board/ MacQuarrie Test for Mechanical Aptitude/ Test of Mechanical Comprehension/ Progressive Matrices/ Mill Hill Vocabulary Scale/ Anglo-Americans

Abstract: A study to examine variations in mechanical aptitude among groups where different cultural environments may be expected to influence both ability levels and ability structure. A battery of tests covering spatial ability, specific mechanical knowledge, dexterity, and coordination, Standard Progressive Matrices (Raven, 1938), Mill Hill Vocabulary Scale, Junior Set A, a background questionnaire, and an assessment of cultural environment is administered to: 1) 29 boys from Bella Bella, an isolated fishing village; 2) 30 from the Blackfoot Reserve; 3) 36 from the Stoney Reserve; 4) 42 Metis boys from a public school in Lac La Biche Alberta; and 5) 35 white boys from a blue-collar neighborhood in Calgary. A factorial analysis of the results show differences in the patterning and levels of ability among these boys from diverse cultural environments attributed to inequalities of opportunity. Limitation specific to sample size, number of variables, and the assumption of normalities along with a lack of consistency make comparison difficult, however, certain important conclusions can be drawn: Indian and Metis boys show comparable general mechanical ability to that of white children of the same age; differences in the verbal factor suggest that achievement differences favoring white children stem from their environment and are mediated to a large extent by facility in English. The author concludes that this study serves to emphasize difficulties of identifying similar factors in different culture groups. 12 references; 3 tables. GJT

KEMNITZER, Luis S. "Adjustment and Value Conflict in Urbanizing Dakota Indians Measured by Q-Sort Techniques." American Anthropologist 75 (June 1973): 687-707.

Descriptors: *Psychological Testing/ Urban Areas/ Adults/ *Urbanization/ *Ethnic Identity Problems/ Sioux/ Plains/ *Self-Concept/ Conservation of Cultural Identity/ *Cross-Cultural Stress/ *Relocation/ *Native American Values

Identifiers: U.S./ California/ Q-Sort Test

Abstract: This report is an attempt to integrate results of qualitative testing and ethnographic description methods with results not originally foreseen, and to point out some propositions about value conflict in acculturation developed from the analysis of a Q-Sort Test administered to nine Dakota Indians in the San Francisco Bay area. In administering the test, a field worker hands a deck of cards representing 36 different situations to the respondent and asks him to rank them in order of preference "if the world were just the way you wanted it." After this is completed, the respondent is handed a new deck and asked to rank the cards according to the most important things in order to get along in the city. Thus in thirty to forty-five minutes, the respondent has presented us with an ideal hierarchy of values and a value hierarchy perceived as necessary to live. The resulting comparison shows individual behavior change in acculturation cannot be described in linear acculturation continuum models. Results suggest: 1) disparity between an individual's behavior and self image independent of the frame of reference used. 2) An individual may act in opposition to some stated values to reduce dissonance relative to other values. 3) The problem of reducing dissonance is doubly hard for individuals attempting to adjust to new cultural patterns because of the necessity to reduce dissonance between native and adopted identities, and between these identities and forced behavior. 8 references; 6 tables; 3 figure charts; 1 appendix. TT

Comments: An important article in its discussions of methodological problems in the administration and analysis of testing. TT

SHORE, James H., and Stone, Dennis L. "Duodenal Ulcer Among Northwest Coastal Indian Women." American Journal of Psychiatry 130 (July 1973): 774-777.

Descriptors: Northwest Coast/ Off-Reservation/ Adults/ *Psychophysiological Disorders/ *Female/ Epidemiological Study/ *Cross-Cultural Stress/ Sex Differences/ Psychological Testing/ Southwest/ Inter-Tribal Comparisons/ Physical Health & Illness
Identifiers: Cornell Medical Index/ U.S.

Abstract: Indian women from a Northwest coastal tribe had a prevalence rate of duodenal ulcers of about 4 times greater than for non-Indian women in the United States; Indian men had about the same rate as non-Indian men. People of mixed heritage, especially women, experienced more ulcer disease than did Indians of full-blood heritage. The rate for the whole population of this tribe was significantly higher than for the U.S. population as a whole (5% versus 3%). The historical role of family care taker for Northwest Indian women may unite with the modern day pressures of women's roles as sole provider/wage-earner in a minority-poverty community. The resulting stress tends to increase prevalence rates of duodenal ulcer disease. The men have difficulty finding work, but traditionally worked only seasonally. In other Northwest tribes the rates of diabetes mellitus and rheumatoid arthritis are significantly higher for particular tribal groups in the Northwest area, but the increased prevalence of duodenal ulcer is a unique characteristic of the tribe studied here. It is reported that in the Southwest tribes there is a striking absence of duodenal ulcers, but a greater frequency of achlorhydria and gallbladder disease compared with Caucasians in the U.S. The initial and follow-up studies were done in 1969 and 1970, and effort was made to sample the total community, rather than limit the sample to those using IHS clinics. A questionnaire was used consisting of 11 questions from the Cornell Medical Index dealing with gastrointestinal problems, and 6 questions attempting to define the patterns of stomach pain. N=100; 17 references; 1 table. ED'A

Comments: A model epidemiological study which the reader is urged to consult further for more detail. ED'A

SHORE, James H., and Nicholls, William M. "Indian Children and Tribal Group Homes: New Interpretation of the Whipper Man." American Journal of Psychiatry 132 (April 1975): 454-456.

Descriptors: Plateau/ *Youth/ *Children (school age)/ Traditional Means of Social Control/ Traditional Child-Rearing Practices/ *Children (infant and preschool)/ *Native American Administered Programs and Services/ *Family Problems/ *Adoption and Foster Families/ Child Abuse & Child Neglect/ Reservation/ Juvenile Delinquency/ Social Welfare Programs and Services/ Clinical Study

Identifiers: U.S./ Oregon/ Whipper Man Program

Abstract: The Plateau Plains Indians of central Oregon traditionally appointed a respected older person, the "Whipper Man," to discipline the children. The development of a tribally controlled child care program in 1973 continues the tradition of child-rearing in which the responsibilities of the extended family and community were as important for child-rearing as the immediate responsibilities of the nuclear family. The project was overwhelmingly approved in an open community meeting. Services include intensive outreach family counseling and a group home for children from 1 to 19 years of age, designed to provide short term sheltered care, long term placement, counseling, and minor medical treatment. Ninety percent of the staff is Indian. In the first 12 months, 246 children from 135 families (20% of reservation families) were placed in the facility. Problems related to excessive drinking by parents account for 90% of placements, but child abuse and battered child syndrome were virtually unknown. Previously, after placement of children, parental withdrawal, depression, and heavy drinking was wrongly interpreted by the non-Indian as further lack of concern. In this program, if the community decides to place children, they are cared for in close proximity to their parents, Indian counselors keep the parents involved, and it is a clearly stated policy that the children are returned to their families within a short period of time. The initial success of the program is highlighted by the reduction of off-reservation referrals to foster homes from 74 children in 1972 to 1 child since the program started 2 years ago in 1973. Many families now receive services before custody or placement becomes an issue, and most children have been returned to their parents. ED'A

Comments: A precedent setting program showing positive results which could serve as a model for many different peoples. It is striking that there is no child abuse or battered among these central Oregon Indians. ED'A

ROBBINS, Richard H. "Alcohol and the Identity Struggle: Some Effects of Economic Change on Interpersonal Relations." American Anthropologist 75 (February 1973): 99-122.

Descriptors: Neskapi/ Eastern Sub-Arctic/ *Non-Materialism/ Non-Interference/ *Alcohol Drinking Patterns/ Economic Issues/ *Ethnic Identity Problems/ Social Groups and Peer Groups/ Traditional Family Organization and Relationships/ Aggressiveness/ *Social Status

Identifiers: Canada/ Quebec

Abstract: This paper proposes to examine through observation and interviews the apparent increase in interpersonal conflict that often accompanies economic change by focusing on the behavior of male drinkers of the Neskapi community of 700 near Schefferville on the Quebec-Labrador border. The paper further suggests that drinking interactions serve as a vehicle for the reordering of interpersonal relations unsettled by economic change; that alcohol sets the stage for persons to make status change; that intoxication "excuses" claims which can only be made when drinking, since status claims in any other setting would violate the Neskapi desired personal attribute of reticence. Because increased economic strength and increased access to status goods and position leads to a disruption of the status quo, resulting in an increased occurrence of tribal identity rituals to resolve the aforementioned conflict, this paper suggests we further examine economic aid programs. Rather than introducing economic or social stability, these programs may promote social instability and conflict by the mass introduction of new goods, and resources, or by changing the means of access of persons to goods and activities vital to identity maintenance. 24 references; 8 tables. TT

Comments: While economic change has important ramifications in any society, the narrow focus of this study neglects any other factor involved in disruptive social behaviors. Positive aspects of social and economic change get lost in this discussion. TT

HAYES, Edward J. "Environmental Press and Psychological Need as Related to Academic Success of Minority Group Students." Journal of Counseling Psychology 21 (July 1974): 299-304.

Descriptors: *Colleges and Universities/ *Achievement/ Young Adults/ Native-Non-Native Comparisons/ Psychological Testing

Identifiers: U.S./ College Characteristics Index/ Scholastic Aptitude Test/ Stern Activities Index/ Manifest Anxiety Scale/ Rotters Internal-External Scale/ Black Americans/ Anglo-Americans

Abstract: The Stern Indexes, used to assess the relationship between press and need as related to academic success among minority students, served as the criterion to test the hypotheses that a significant relationship exists between psychological needs and environmental presses. Results of the study suggest a confirmation of this hypothesis. Positive correlations indicating congruence between student characteristics and specific environmental factors have implications for studies of college environments and student psychological needs related to academic performance among minority students. 12 references. Author's abstract

Comments: The basic finding of this study shows that the performance of minority students improve as the psychological demands of the environment are defined. Of relevance to Indians insofar as the implications for institutions to develop an awareness of specific needs characteristic of minority students, better counseling techniques, and psychological assessments as a means for matching students needs with equivalent environmental pressures. Only one of the subjects out of the 138 was American Indian. GJT

HIPPLER, Arthur E. "The Athabascans of Interior Alaska: A Culture and Personality Perspective." American Anthropologist 75 (October 1973): 1529-1541.

Descriptors: Athabascans/ Yukon Sub-Arctic/ *Traditional Child Rearing Practices/ *Traditional Family Organization and Relationships/ *Personality Traits/ *Cross-Cultural Stress/ Traditional Means of Social Control/ Off-Reservation/ Aggressiveness/ Native American Coping Behavior

Identifiers: U.S./ Alaska

Abstract: Athabascans of interior Alaska faced with a harsh non-nurturant environment developed non-nurturance as a defensive tactic. Child rearing is adequate but not warm, sibling rivalry intense, and younger children spoiled in favor of older children. Serious fears and anxieties were created in the area of nurturance and aggression control but these were creatively organized and integrated into institutional behaviors which were socially useful. The Potlatch ceremony established reciprocal obligations which reduced feuding and warfare and prevented internal jealousies by the equitable distribution of wealth. An absolute chief and rigid laws provided a strong external superego to balance the lack of personal internal control. Acculturation pressures on this integrated social system at first led to massive personal and social pathology. Reciprocity diminished, the power of chiefs eroded and the use of alcohol collapsed already tenuous inner controls against aggression and violence. The Athabascan tendency to organize emotional drives creatively is now reasserting itself. The Native movement is producing strong chiefs, with a traditional alliances and rivalries. Conversion to fundamentalist religion is providing strong external structure. This return to a simulacrum of traditions is balancing internal psychodynamic forces. 24 references. ED'A

Comments: One of very few positive articles on Athabascan personality traits which evolved in a difficult physical environment and the positive counterbalance of Athabascan social organization. It concludes that a return to this traditional organization is providing a healthy basis for dealing with the stresses of living with the values and influence of the dominant culture. ED'A

WOOD, Rosemary. "Health Problems Facing Native American Women." Paper presented at the Invitational Conference of American Women, sponsored by the National Institute of Education, Women's Division, Albuquerque, New Mexico, 12 October 1976. (48 pages)

Descriptors: *Females/ *Physical Health & Illness/ Traditional Healers/ Medical Programs & Services/ *Delivery of Services/ *Discrimination/ Negative Indian Stereotype/ IHS/ *Native American Personnel/ *Medical Professional Personnel/ Adults

Identifiers: U.S.

Abstract: A paper on health problems facing American Indian women in a holistic manner. As honored and respected members of their family and tribe the Indian woman has always been involved in the health of the people, as mother, wife, and as a provider of health care. The effects of colonialism has disrupted her traditional life style without viable alternatives. Her health needs are inseparable from those problems facing the Indian family and tribe but she has been relegated to an inferior position, both as a recipient of health services and as a provider within the structure of the Civil Service. This inferiority stems from the white man's perception of the woman's role within their own culture and completely ignores the integral part the Indian woman plays in her own culture. Indian nurses comprise the largest category of Indians in the health professions. Data on salary ratings in the Civil Service system show that their entry level is often the lowest. If a position is established specifically for an Indian woman in the administrative field, the salary is usually lowered in deference to her inferiority while performance expectations remain the same as for her white counterpart who earns more money while supervising fewer people. Despite the great needs and the few resources available to Indian people, the potential is far from lacking and lies within the Indian people themselves. This report contains charts and graphs on Indian and Alaska Native populations from 1965-1971, birth and infant death rates, leading causes of death, age adjusted death rates, deaths by reservation and state, and professional nurse and other health workers education and GS ratings for beginning positions. 11 references. GJT

Comments: A refreshing and caustic report on the history of white relationships and attitudes of early colonial days to the present, with particular emphasis on white egocentrism being present in every encounter. GJT

GRAVES, Theodore D. "Urban Indian Personality and the 'Culture of Poverty.'" American Ethnologist 1 (February 1974): 65-86.

Descriptors: Adults/ Urban Areas/ Navajo/ Male/
*Personality Traits/ Negative Indian Stereotype/
Employment/ Achievement/ Psychological Testing/ Cor-
rectional Institutions/ *Economic Issues/ Non-Competi-
tiveness/ Indian Time/ *Urbanization/ Relocation
Identifiers: U.S./ Colorado/ Life Space Sample/ Locus
of Control Scale/ Modified Thematic Apperception Test

Abstract: The Assimilation and Culture of Poverty Theories are tested among 259 male Navajo migrants to Denver, Colorado. Specially designed psychometric procedures are used to measure features of personality which contrast with the dominant white middle class: time perspective, locus of control, and achievement motivation. Additional data are gathered through subject interviews, BIA and police records, employer interviews, participant observation, and case studies. Two hypotheses are presented: 1) migrants with extended time perspective, strong feelings of personal control over their destinies, and high achievement motivation will do significantly better economically in the city than those who do not possess this syndrome of middle-class personality traits; 2) that this syndrome of traits will be associated with lower arrest rates among the migrants. Results provide no empirical support that an absence of middle-class traits is contributing to Navajo marginality in the economic sphere. Arrest rates among those migrants with the strongest feelings of control are only half as high as those who feel themselves at the mercy of fate. Those with more extended time perspective and greater achievement have rates significantly higher than those with less middle-class traits. The influences creating this paradox are restricted to those having economic problems. Therefore, white middle-class traits do not contribute to economic success in the city; rather, they serve as a basis for evaluating economic failures. Implications are that the BIA and its teachers need to provide education for marketable skills rather than trying to foster a middle-class personality among Indians. Contains tables on measures of personality and their intersection with employment and arrest rate variables. 37 references. GJT

Comments: The author concludes that evidence such as is presented in this paper gives substantial support of the principle of anthropological relativism and its acceptance as a national policy. This is certainly a positive note and indicative of research in the '70s that has a more transcultural methodology. GJT

FRIESEN, J. W. "Education and Values in an Indian Community." Alberta Journal of Educational Research 20 (June 1974): 146-156.

Descriptors: Blackfeet/ Plains/ Psychological Testing/ Native-Non-Native Comparisons/ *Achievement/ Cultural Adaptation/ Schools/ *Conservation of Cultural Identity/ *Children (school age)/ Reservation/ Self-Concept/ Education Programs and Services/ *Native American Values

Identifiers: Canada/ Blackfoot Reserve/ Anglo-Americans

Abstract: This study seeks to examine the phenomena of value differences within a particular Indian community in Southern Alberta which may further complicate educational experiences. A value scale is used to measure differences between four groups: 1) Indians and non-Indian pupils in the Calgary area (Blackfoot and Stoney Indians); 2) Blackfoot Indian pupils and their teachers; 3) Blackfoot pupils and their parents; and 4) Blackfoot pupils attending integrated schools and all-Indian schools. The major findings were: 1) In relation to non-Indian children, Indian pupils had a tendency for reduced confidence in human nature, in the future, and in self-esteem. Their value orientation revealed traditional stances on family authority and living for the present; 2) schools offer alternative value patterns. Indian pupils manifest a "loosening" of family ties, showed less dependence on the group and family authority, and unlike parents, saw the school as serving an instrumental function; 3) Indian pupils had less faith in human nature and self-esteem than both parents and teachers, but showed more confidence in the future and eventual occupational rewards; 4) the Indian school shows a broadening of concepts of human nature, lessens dependence on the family, and helps them develop a more realistic concept of the social work-a-day world. While these characteristics are desirable for assimilation, they tend to weaken subcultural identity and solidarity. Implications for schooling include: effective communication when value differences are detected, efforts by schools to accommodate value differences, revision and adaptation of school curricula, and introduction of trained indigenous teacher aides to the classroom. 21 references. GJT

Comments: Very good. I wish this author would drop the term "subculture" from his vocabulary if Indians are his interest. GJT

JILEK, Wolfgang G. "Canadian M.D.'s Have Think
Session With Indians." Psychiatric News, 7
January 1976.

Descriptors: *Traditional Healers/ *Mental Health
Professional Personnel/ *Cultural Adaptation
Identifiers: Canada

Abstract: At an Indian run wilderness camp in Morley Alberta, Canadian psychiatrists and Canadian Indians listened to formal talks on Indian mental health during the day, but at nocturnal pow-wows Indians switched roles with doctors to tell them that the main concern of Indians is powerlessness, and the frustration with bureaucratic systems was the root of their psychological problems. Many psychiatrists present had never heard Indians define their problems and were shocked by the bureaucratic run-arounds described. Dr. Louise Jilek-Aall stated that many socio-cultural factors are overlooked by therapists working outside their own culture. Indians do not understand Western psychiatrists' weekly, one-to-one hourly sessions, when a native healer cures a patient in one or two lengthy sessions involving the whole family. Dr. Wolfgang Jilek stated that Indians had a right to expect redress for white intrusion and the destruction of a well functioning social system. ED'A

Comments: A news report. No references. ED'A

MICKELSON, Norma I., and Galloway, Charles. "Verbal Concepts of Indian and Non-Indian Beginners." Journal of Educational Research 67 (October 1973): 55-56.

Descriptors: *Children (school age)/ *Achievement/ *Psychological Testing/ Native-Non-Native Comparisons/ Schools

Identifiers: U.S./ Boehm Test of Basic Concepts

Abstract: This study examines the differences in verbal concepts between 30 Indian and 32 non-Indian five and six year olds entering kindergarten and first grade in a Canadian school. In all cases, English was the language spoken at home. The Boehm Test of Basic Concepts was used which measures verbal concept development in space, quantity, and time. Results show that significant differences exist between groups in favor of non-Indian students. If Indian students are to function adequately in the school environment, early and specific assessment of their verbal concept performance needs to be made, and learning strategies need to be planned to ensure that each child has mastered the verbal concepts used in initial classroom instruction. 5 references. GJT

Comments: Headstart Centers across the country are aware of this problem and actively plan and execute classroom and experiential situations with verbal stimulation to the child simultaneously with his actions to reinforce each concept being enhanced. Some Indian languages have no specific words for specific concepts. One reason to be offered in the case of English speaking families is the abstractors experience in observing a paucity of verbal interaction between many Indian children and the adults in their lives. This seems to occur with Indian families who live in isolated situations, away from the extended family, where the adults are constantly preoccupied with the mechanics of survival created by the inequities of the economic system they are forced to live in. GJT

LEVY, Jerrold E. "Navajo Suicide." Human Organization 24 (Winter 1965): 308-318.

Descriptors: Navajo/ Southwest/ *Suicide/ Cross-Cultural Stress/ Sex Differences/ Age Comparisons/ Reservation/ Adults/ Traditional Family Organization and Relationships/ Family Problems/ Native-Non-Native Comparisons/ Epidemiological Study/ *Personality Traits/ *Aggressiveness

Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation/ Asian Americans/ Black Americans/ Anglo-Americans/ Chicanos

Abstract: The Navajo suicide rate rose in the 1960's, and the pattern of method and motive, age and sex are at variance with both the national patterns and those of the Navajo prior to the Second World War. These changes, occurring within the past twenty years, give a picture of more disorganization in specific areas of Navajo social structure than in others, along with some interesting comparisons with the historically related tribes. The 8.28/100,000 rate of Navajo suicide for a ten year average for the years 1954-1963 was somewhat lower than the U.S. average, but considerably above the suicide rates for non-whites on a nationwide basis (4.5). Navajo males commit suicide 13.4 times as often as females, and also lead in attempted suicides by a ratio of 28:1. Earlier Navajo suicide rates increased with age. This has reversed in the 60's with most suicides occurring in the 25-39 year age group and decreasing rapidly with advancing age. The young married man, often with children, commits suicide most frequently. Perhaps the method of committing suicide stands out as the most stable element in the Navajo pattern. The method of choice is the gun, with hanging a close second. Most suicides occur near the home, and marital trouble, especially jealousy, is still the most frequent motive recorded. Earlier records revealed only two cases of suicide associated with alcohol intoxication. By contrast, 47.25% of these cases involved alcohol. It is difficult to assess the influence of acculturation. However, Apache and Pueblo groups exhibit higher suicide rates whenever the traditional culture has come into conflict or has radically adapted to the surrounding white culture. We may with considerable certainty class the typical Navajo suicide as an aggressive act aimed primarily at a spouse or consanguineal relative. 14 references; 9 tables. TT

Comments: Useful data concerning Navajo suicides, but the authors assumptions warrant some questioning. Why is marriage "one of the weakest Navajo institutions"? By what standards are eight Pueblos classified as "traditional" or "acculturated"? TT

STEWART, Omer. "Questions Regarding American Indian Criminality." Human Organization 23 (Spring 1964): 61-66.

Descriptors: *Crime/ Alcohol Misuse/ Urban Areas/ Off-Reservation/ Native-Non-Native Comparisons/ Discrimination/ Youth/ Adults/ Epidemiological Study
Identifiers: Black Americans/ Asian Americans/ Anglo-Americans/ Chicanos

Abstract: Although, in 1960, drunkenness alone accounted for 71% of all Indian arrests, Indians also had a crime rate for non-alcohol connected crimes higher than the national average and higher than any other American minority group. In spite of the popular dependence upon hereditary differences to explain differences in inter-ethnic behavior, we must reject out-of-hand reliance on racial factors to explain Indian criminality. Indian rates of arrest and conviction are much greater than their degree of distinctiveness. The usual social and cultural conditions which are found to contribute to delinquent behavior in the general population (i.e., poverty, discrimination, segregation, etc.) operate among the Indians. These conditions might well account for Indian rates of criminality and excessive use of alcohol similar to other minority groups. Indians alone have been subjected to selective prohibition against the use of alcohol. It was illegal for Indians to possess liquor in any form, any place, until 1953. Indians are also unique in America in having never been allowed to manage their own affairs. The "American people" and the federal government must assume the responsibility for the sad state of affairs among Indians insofar as their high rate of arrests and convictions are concerned. 14 tables. MSB

Comments: The general theme of the article presents a limited awareness of problems facing American Indians. Supportive arguments, though representative of thoughts held by many in the 1960's, may be of lesser relevance in context with the '70's. MSB

FERGUSON, Frances N. "Navajo Drinking: Some Tentative Hypotheses." Human Organization 27 (Summer 1968): 159-167.

Descriptors: Navajo/ Southwest/ Reservation/ *Alcohol Misuse/ Cross-Cultural Stress/ Anxiety/ *Alcohol Drinking Patterns/ *Alcoholism Treatment Programs and Services/ Group Norms and Sanctions/ Social Groups and Peer Groups/ *Program Evaluation/ Clinical Study/ Psychological Testing/ Experimental Study/ Adults
Identifiers: U.S./ Mexico/ Arizona/ Navajo Reservation

Abstract: A three year (1964-66) treatment program for Navajo problem drinkers through observation and treatment of 120 patients has produced evidence that the more acculturated Navajo responds less well to treatment than his traditional counterpart. The project's clientele can be divided into two main groups. The first are "anxiety drinkers" or those that respond poorly, and suffer the stress of severe acculturation problems. The second group are the "recreation drinkers" who often have no deep rooted conflicts, but have become addicted due to peer pressure and the lack of Navajo sanctions against excessive drinking. Treatment included counseling, utilization of Antabuse, and supportive measures which help give structure to the patient's life. Success in treatment is determined by the subjective opinion of the staff in improvement, and the marked decrease in the patient's arrest record or known repetitions of drunkenness. A battery of psychological tests indicate over 42% of a sample of 24 unsuccessful patients suffered from marked non-situational anxiety, and had aspirations beyond their reach. Of the 26 very successful patients, only 12% showed anxiety and only one had unrealistic aspirations. It is difficult to evaluate those elements of the program which contributed to success, but of great importance is the influence of the non-problem drinker peer group in the form of former drinking buddies. 12 references; 1 table. TT

Comments: Surely there must be more to this program's success than the role model of non-drinkers' "good hats and boots, and driving new pickups." It's that sort of oversimplification that calls the overall report into question. TT

LEVY, Jerrold E., and Kunitz, Stephen J. "Indian Reservations, Anomie, and Social Pathologies." Southwestern Journal of Anthropology 27 (Summer 1971): 97-128.

Descriptors: *Socially Deviant Behavior/ *Anomie/ Reservation/ Navajo/ Southwest/ Crime/ Suicide/ Adults/ Alcohol Misuse/ Alcohol Drinking Patterns/ Pueblo, Hopi/ *Cross Cultural Stress/ Economic Issues

Identifiers: U.S./ Hopi Reservation/ Navajo Reservation

Abstract: This paper concerns itself with an examination of two common notions concerning Native American social pathology. The first holds that the extreme unpleasantness of life on most reservations is sufficient cause for high rates of alcoholism, suicide, murder, etc. The second regards specific traditional cultures as predisposing individuals to manifest some deviances and not others. In observation of the Navajo and Hopi, we find that the major social pathologies are not direct indicators of anomie and social disintegration. All societies generate their own forms of deviance dependent upon both the environment and social structure. As a different culture dominates, a number of alternatives are presented to what were traditionally insoluble problems. The poorest Navajo families found wage work and off reservation life a satisfactory alternative to poverty within the traditional system, and did not display the disorientation and aimlessness expected of them. In the main, the studies suggest both the prevalence and patternings of their behaviors are largely explainable in terms of persisting elements of aboriginal culture rather than as responses to acculturation and social disorganization. It is concluded, previous approaches to the subject (including those of Thompson and Kluckhohn) have been more influenced by Western traditions of social thought than by any hard consideration of the data and theory appropriate to their analysis and interpretation. 56 references; 1 table. TT

Comments: That reports and theories owe their existence too often to their authors preconceived notions without relation to reality is a fact Indians have known for a long time. This report is a good one to put that fact into perspective. TT

BERGMAN, Robert L. "Navajo Peyote Use: Its Apparent Safety." American Journal of Psychiatry 128 (December 1971): 695-699.

Descriptors: Navajo/ Southwest/ Reservation/ *Native American Religions/ *Drug Use/ Social Groups and Peer Groups/ *Traditional Use of Drugs, Hallucinogenics and Alcohol

Identifiers: U.S./ Arizona/ New Mexico/ Navajo Reservation/ Native American Church

Abstract: The Native American Church uses significant quantities of peyote, a hallucinogenic plant containing mescaline in its ceremony. Since there have been reports of serious emotional disturbances caused by similar drugs, there is a fear that ceremonial consumption may be dangerous. However, the rate has been found very low on the Navajo reservation (1 in 70,000 ingestions). Feelings which come out during a meeting are supported, expectations of the therapeutic nature of the drug are positive, and people are directed away from self-absorption and withdrawal, and toward communion with God and other people, and adherence to the standards of society instead of narcissistic hallucinations. The outside world is seen as difficult but livable and members are expected to cope with it. For many Indian people threatened with identity diffusion, the religion provides help seeing their culture as a strong, enduring one. The Native American Church has a greater success rate with alcoholism than any other agency working on one part of the Navajo reservation. 11 references. ED'A

Comments: A sensitively written, positive report of the therapeutic use of peyote, and the strength of self-help programs. An excellent description of the Peyote ceremony as well. ED'A

KUTTNER, Robert E., and Lorincz, Albert B. "Alcoholism and Addiction in Urbanized Sioux Indians." Mental Hygiene 51 (October 1967): 530-542.

Descriptors: Sioux/ Plains/ *Alcohol Misuse/ *Alcohol Drinking Patterns/ Urban Areas/ Adults/ Young Adults/ *Drug & Inhalent Misuse/ Inter-Tribal Comparisons/ Epidemiological Study/ Youth/ Native-Non-Native Comparisons/ *Social Groups & Peer Groups/ Family Problems Identifiers U.S./ Black Americans/ Nebraska

Abstract: The drinking habits of a skid row community of Indians of Sioux stock are described and contrasted with those of other skid row inhabitants and of non-urban Indians of other tribes. Early, excessive, and social drinking characterized the sample. Addiction to glue and to amphetamine inhalers was common. Indian drinking groups had superior credit in their environment because of the absence of a "drifter" element. A communal system of sharing served to maintain a steady supply of alcohol. Employment opportunities were more seriously jeopardized by drinking in this urban sample than in rural of pre-industrial Indian societies. Feelings of group inferiority, anxiety over subsistence, stress due to acculturation, hostility or submissiveness to white authority, and frustration of ambition were not strongly manifested. These factors were not deemed to be motivations for drinking. Desocialization of the individual had not occurred as with the typical skid row alcoholic. By a process of elimination, inadequate family training is tentatively concluded to be the most likely factor behind the failure of the Indian to solve his alcoholism problem. 16 references. Author's abstract.

Comments: An excellent example of the use of weak statistical method and biased interpretation of data to produce the desired results. MSB

CURLEY, R. "Drinking Patterns of the Mescalero Apache." Quarterly Journal of Studies on Alcohol 28 (March 1967): 116-131.

Descriptors: Apache, Mescalero/ Southwest/ Reservation/ *Alcohol Drinking Patterns/ Social Groups & Peer Groups/ Adults/ Traditional Use of Drugs, Hallucinogenics, and Alcohol/ *Group Norms & Sanctions/ Self Concept/ Youth/ Sex Differences

Identifiers: U.S./ Mescalero Reservation/ New Mexico

Abstract: Since the establishment of their reservation in 1873, the Mescalero Apaches of southeastern New Mexico have been undergoing a process of culture change which has resulted in the disintegration of the traditional Apache culture. Today, most residents exhibit a marked cynicism towards white administration, Apache leaders and the processes of government. Both men and women tend to lack a sense of responsibility toward their work, their families and Mescalero society itself. The resulting social system does not provide a satisfactory role model for adolescents or for most adults. The reservation is characterized by a high incidence of drunkenness, and drinkers far outnumber non-drinkers. Because the possession of liquor on the reservation is illegal, drinking takes place in roadhouses off the reservation, or in parked automobiles and in small groups in out-of-the-way places. The pattern of Mescalero drinking can be described as "blitz" drinking: once an Apache begins to drink he sets out to get drunk as rapidly as possible. Little social disapproval is levelled against drinkers, and a drunk man is not held responsible for his actions. Besides lacking a well-defined set of roles, the Mescalero Reservation has few corporate groups beyond the nuclear family. Drinking is one of the most important forms of group activity. Mescalero Apaches engage in blitz drinking because of the uncertainty of their roles in society, because of the sociability of drinking, and because there is little else to do in a culture which has been denuded of its traditional religion, values and economic activity. 14 references. Author's abstract shortened. MSB

LEMERT, E. "The Use of Alcohol in Three Salish Indian Tribes." Quarterly Journal of Studies on Alcohol 19 (March 1958): 90-107.

Descriptors: Coast Salish/ *Alcohol Drinking Patterns/ Social Groups & Peer Groups/ Aggressiveness/ Sexual Patterns & Problems/ *Negative Indian Stereotype/ Northwest Coast/ Group Norms & Sanctions
Identifiers: Canada/ British Columbia

Abstract: The pattern of consumption of alcohol by the three Coastal Salish tribes (Powell River, B.C.) developed within the potlatch tradition at the time of early white contact, and survives, despite repressive efforts by whites, in the "drinking party." While there are some similarities to white patterns there are several differences: no solitary drinking is observed; instant sobriety occurs in times of emergency; heavy drinking can be stopped abruptly without physiologic problems. Drinking seems to be oriented toward drunkenness in groups on weekends and holidays. Such parties include married friends, the elderly who will tell stories and sing songs, and unmarried girls as spectators. When drunk the ordinarily reserved, polite, gentle people become boisterous, aggressive, and (when coordination permits) violent. Indians and whites both believe that the Indian is helpless to control drinking, and, therefore, serious consequences of drunken behavior do not induce guilt or provoke severe legal penalties. Formal leaders maintain public sobriety but miss out on social fun, and are vulnerable to a more addictive alcoholism. Women who drink heavily move to the cities, become detribalized, and are more likely to show pathology. 1 table; no references. CLA

Comments: The authors, working from field notes highlight the prestige accruing from having money to buy liquor and wit to circumvent white prohibition. The drinking party is described formerly as a continuation of old traditions driven underground, but there is some question about the present generation's consciousness of these roots. Anecdotal materials adds interest and insight. CLA

DEVEREUX, George. "The Function of Alcohol in Mohave Society." Quarterly Journal of Studies on Alcohol 9 (September 1948): 207-251.

Descriptors: Mohave/ Southwest/ *Sexual Patterns & Problems/ *Alcohol Drinking Patterns/ Non-Materialism/ Females/ *Aggressiveness/ Group Norms & Sanctions/ Adults/ Reservation/ Culture Specific Syndrome--Witchcraft/ Sexual Deviancy

Identifiers: U.S./ Arizona/ California

Abstract: The absence of a high level of anxiety in part due to the sanction of erotic satisfaction, and the preservation of basic cultural attitudes, explains why the Mohave society has withstood the ravages of alcoholism. Drinking remains a marginal phenomenon. The unspectacular character of Mohave intoxication reveals aspects of Mohave egopsychology, whereas sensational forms of drunken conduct disclose unconscious factors in Mohave alcoholism. It is illegal for the Mohave to buy liquor (1948) and drinking is usually limited to one night sprees. Alcohol is integrated with the cultural pattern of compulsory generosity and do not culminate in severe intoxication. Mohave tend to "pass out" after very little alcohol. Habitual drunkards are pitied. Intoxicated people are seldom abused and have a chance to regain esteem. If a man invites a woman to drink they will probably have sexual relations. Drunkenness mitigates the offence of adultery. Women who get drunk in the company of several men know that they are letting themselves in for "serial rape" even if one of the men is her husband. The Mohave do not become mawkish when drink because they usually express their feelings freely and don't need to get drunk to be themselves. The average Mohave is not aggressive, even toward Whites for whom he has developed contempt. Drunken brawls are rare. However anything that threatens the continuity of tribe or family is considered just provocation for violence. Overt aggression takes the form of scuffles, practice jokes, or incestuous impulses, while drunk. Disguised aggression takes the form of suicide and other self-destructive behavior. Taboos against mentioning the dead dissolve, and painful longing for lost loved ones can be worked through while drunk. Manifest death wishes, self-destructive behavior and damaging confessions by witches suggest that when drunk the Mohave blend the wish for something lost with the wish for something unobtainable. Alcoholism is endowed with properties of other magical substances which are thought highly dangerous. 54 references, 13 case histories. ED'A.

Comments: The article contains a wealth of descriptive information and is respectful of the over all mental health of the Mohave in spite of its Freudian base. The author's assumption that a woman subjected to rape cooperates because she unconsciously "craves" rape is incorrect according to more recent psychological research. ED'A.

WHITTAKER, James O. "Alcohol and the Standing Rock Sioux Tribe, Part II: Psychodynamic and Cultural Factors in Drinking." Quarterly Journal of Studies on Alcohol 24 (March 1963): 80-90.

Descriptors: Sioux/ Plains/ Reservation/ *Alcohol Drinking Patterns/ Native-Non-Native Comparisons/ Sex Differences/ Adults/ Aggressiveness/ Employment/ *Social Groups & Peer Groups/ *Group Norms & Sanctions
Identifiers: U.S./ North Dakota/ South Dakota/ Anglo Americans

Abstract: This report presents data on motivation for drinking or abstaining with factors related to the social control of drinking, and knowledge about alcoholism among the Standing Rock Sioux. The subjects are 208 persons ranging in age from 15 to 73 years (median age = 30), and representative in sex, age, and geographical distribution. A 95 item questionnaire is administered by Indian interviewers. Results on motivation are categorized as social and individual depending on whether drinking resulted in response to social situations or for the pleasurable effects or consequences. Social reasons were given as frequently as individual with 25% offering no reason. Social reasons shift to individual at about age 25 as compared to age 46 among a white sample. Reasons given for abstaining among Indians were health or efficiency. 40% offered no reason and only 09% gave religious or ethical reasons in contrast to 44% among white subjects in Washington state. Among the abstainers, about 1/4 were formerly heavy drinkers. Those who drank earlier in life (30.5% of the whites and 43% of the Indians) stopped between 20 and 40 years of age with the most frequent shift among Indian women when children were born. 92% of those with no free time were drinkers in contrast to only 69% of those free all day. Aggressive behavior was associated with drunkenness. Over 1/3 of the respondents did not disapprove of wife beating by drinkers, and only 15% felt any guilt after a drinking spree. Little knowledge was found about alcoholism, and the absence of recreational activities probably contributed to the amount of drinking. The attitude study revealed that there are no social sanctions against the heavy drinker; drunken behavior is excused and the person accepted back into the group. This data and conditions of unemployment and societal breakup give evidence to substantiate Bales' hypothesis that insobriety occurs in cultures where intrapsychic tension is high, means of tension release are scarce, and attitudes toward drinking either suggest or encourage it as a means of release. The data suggests that the general permissiveness of the Sioux culture contributes significantly to the high incidence of alcoholism. 7 references. GJT

HONIGMANN, John, and Honigmann, I. "Drinking in an Indian-White Community." Quarterly Journal of Studies on Alcohol 5 (March 1945): 575-619.

Descriptors: Athabaskan/ Yukon Sub-Arctic/ Group Norms & Sanctions/ *Alcohol Drinking Patterns/ Sexual Patterns & Problems/ Social Groups & Peer Groups/ Aggressiveness/ Native-Non-Native Comparisons/ Anxiety/ Off-Reservation

Identifiers: Canada/ Anglo Americans

Abstract: This report details a 13 week period of observation of drinking patterns of members of various Indian tribes and white residents of a small trading community near the Alaska Highway along the Canadian-Alaskan border in the summer of 1944. The basic hypothesis of the presentation revolves around the premise that drinking in any society and many of its effects are culturally regulated behaviors. General patterns of everyday behavior, child-rearing, interpersonal relationships, economics, and specific deliniation of brew making are all included. Drinkers are classified into three main categories of whites, the indigenous population of mountain and river Indians, and the transient Salmon Indians who came for employment in construction work at the nearby airport. Horton's study of alcohol functions in primitive societies is supported by the present research, especially the theorem that "the strength of the drinking response tends to vary inversely with the strength of the counter-anxiety elicited by painful experiences during and after drinking." Several differences between the functions of alcohol within the Indian and white individual emerge: E.g., native Indians tend to be more introverted than the Salmon and white members of the community. The latter both display more aggression during intoxication. Drinking may also serve to allay anxieties arising from the subsistence hazards of acculturation and illness. 13 references; 1 table. TT

Comments: A detailed study that lacks the overt condescension more common to ethnographers of the period. The authors at least attempt to examine factors outside of alcoholism and the warriors without weapons syndrome in drinking. TT

BERREMAN, Gerald D. "Drinking Patterns of the Aleuts."
Quarterly Journal of Studies on Alcohol 17 (Sep-
tember 1956): 503-514.

Descriptors: Aleut/ Western Arctic/ *Alcohol Drinking
Patterns/ Cross-Cultural Stress/ Anxiety/ Children
(school age)
Identifiers: U.S./ Alaska

Abstract: Adults in the Aleut village of Nikolski drink "to have fun." Almost all drinking is done in "parties" of two or more. Drinking is done with the intent of becoming drunk, but fighting and physical violence is uncommon. At parties people weep, laugh express their affections and resentments, praise and criticize others. At other times, Aleuts display their feelings very little and are tactful and circumspect. A number of sober persons, including children, watch over drinkers and make sure they stay safe. Those who drink also show good judgement about not putting themselves in dangerous situations, such as going out in boats. People drink to escape from personal misfortune, deprivation, as part of a mourning process, out of boredom or in unhappy moods. There have been no cases of true alcoholism in Nikolski. One reason for lack of addictive drinking may be that there are practically no guilt feelings associated with drinking in Aleut culture. However, children now demonstrate feelings of insecurity while their parents are drunk. Government school teachers have taught the children that their parents are immoral and uncivilized and that they should fear, resent, and be ashamed of their parents when they drink. The village of Atki is more isolated, less prosperous, and has more drinking problems. Akutan, another village, has better leadership, is more prosperous, and has relatively few drinking problems. The comparison of the three villages supports the theorem that the strength of the drinking response in any society varies directly with the level of anxiety in the society. If economic security and independence could be achieved, the anxiety which comes from the disintegration of village life in Nikolski would decrease, and the frequency of drinking would decline. 8 references. ED'A

Comments: The article reminds one that Aleut people drink for the same reasons any other people drink. It also highlights the disastrous intrusion by government teachers into Aleut culture by teaching the children to associate shame and guilt with drinking. It is implied in the article that the children may develop into true alcoholics if conditions in the village do not improve. ED'A

KLINE, James A., and Roberts, Arthur C. "A Residential Alcoholism Treatment Program for American Indians." Quarterly Journal of Studies on Alcohol 34 (September 1973): 860-868.

Descriptors: *Alcohol Misuse/ Urban Areas/ *Alcoholism Treatment Programs and Services/ Adults/ Male/ Native American Personnel/ Psychotherapy/ Social Groups & Peer Groups/ Indian Time/ *Program Development
Identifiers: U.S./ California

Abstract: A segregated treatment program for American Indian alcoholics was developed at the Mendocino State hospital in northern California. A strong relationship with the Inter-Tribal Council of California provided regional alcoholism counselors as liason with northern California communities to identify problem drinkers, help them through administrative channels, and follow up discharged patients. Within the program's first 14 months more than 150 patients were treated, 90% of them men. Indian staff was recruited, but many either refused to join the program, or did so only temporarily. Apparently they did not wish to be identified with unkind stereotypes, or did not want to leave other comfortable positions. Consequently, the staff was white. The women did the best job of interacting with patients. Disulfiram was eventually accepted, alcoholism education informed the patients of long-term effects of alcohol, and small group and individual informal therapy seemed most effective in engaging patients. Lack of self-esteem and belief in an external localization of control were causes of patient distress. Patient government was encouraged, but the apparent inability of Indians to unite for a common cause led to non-participation. A Native American studies program was developed to encourage positive racial-cultural identity and bolster self-esteem, but was met with limited acceptance. Due to differences in drinking patterns among different Indian groups, no single therapeutic modality will be suitable in all treatment programs. However, it is felt that an outreach arm is necessary to inform and help potential patients. The hospital program keeps Indians off the streets and treats their problem as a psychosocial rather than a police problem. It also insures that they will be physically present for treatment. A self-help community and an expanded follow-up program are suggested. 21 references. ED'A

Comments: Apparently, this program was based on stereotyped attitudes about Indians in general and Indian alcoholics in particular. Perhaps the patients resisted being treated in the condescending manner indicated by this article. ED'A

BLOOM, Joseph D. "Migration and Psychopathology of Eskimo Women." American Journal of Psychiatry 130 (April 1973): 446-449.

Descriptors: *Female/ Eskimo, Alaskan/ Western Arctic/ Urbanization/ Urban Areas/ Sex Differences/ *Mental Disorders/ Culture Specific Syndrome--Arctic Hysteria/ Epidemiological Study/ Adults/ Cross-Cultural Stress/ *Relocation

Identifiers: U.S./ Alaska

Abstract: Epidemiological studies have noted the high rate of migration of Eskimo women from their native villages into cities and large rural towns and their higher rate of psychopathology compared with Eskimo men. These trends are correlated with the Eskimo woman's dissatisfaction with her low standing in the native culture and her hope of marrying a non-native man to achieve a new, valid role. The attendant uprooting, disappointment, and unsatisfactory integration into the new urban culture may lead to psychopathology. Both state and federal agencies encourage migration by their policies in health care, education, and employment, but lack awareness of native traditional culture which would help to mitigate the negative effects of migration. This awareness could translate into public policy by providing ways to welcome, to integrate, and to give support to the migrant in her/his new environment. Urban studies are urgently needed for confirmation or rebuttal of this speculative review. 28 references. ED'A

Comments: The most striking conclusion of this paper is unstated; that Eskimo women are migrating to urban centers and responding to stress in much the same way that women of the dominant culture are. Both groups are more frequently referred for help than are men, and both for similar causes--the lack of valid identity to replace the old, unsatisfactory one. A cause not mentioned for women's being more frequently diagnosed neurotic or suffering from character disorder is that in general it is more acceptable for them to admit their need for help than it is for men to do so. It is difficult to accept the contention that differences between the sexes in psychopathology is a cultural phenomenon specific to Eskimos or to cross-cultural situations. ED'A

SUE, Stanley. "Training of 'Third World' Students to Function as Counselors." Journal of Counseling Psychology 20 (January 1973): 73-78.

Descriptors: Adults/ Urban Areas/ Colleges and Universities/ *Training Programs and Services/ *Mental Health Paraprofessional Personnel/ Native American Personnel/ Native-Non-Native Comparisons/ *Psychotherapy

Identifiers: U.S./ Black Americans/ Asian Americans/ Chicanos

Abstract: Ethnic minorities are often unable to relate to the process of psychotherapy, particularly in the case of ethnically conscious students. This report describes a program aimed at providing counseling services by training UCLA minority students, including American Indians, Blacks, Chicanos, and Asian Americans to function as counselors for other minority students. A course was offered on peer counseling of minority students through the department of psychology focusing on cultural backgrounds, techniques, crisis intervention, ethical issues, and behavior pathology. Of the over 70 students initially involved in the program, there were about 10 to 15 students who expressed hostility, suspicion, and dissatisfaction. This was interpreted as a small indication of their general distrust of the university and society in general. Through the process of training, several students who developed exceptionally well could identify easily and empathize with the problems of minority groups. Twenty of the 70 students who completed the course were jointly chosen by students and staff for counseling positions. The program has been successful and the paraprofessional project enabled the students to translate their desires to help into concrete activities. 13 references. TT

Comments: While a worthwhile reference for peer group counseling in general, there is no attempt to usefully analyze differences and similarities between the four major ethnic groups. Rather, they are all "lumped" together as simply minority. TT

QUERY, William T., and Query, Joy M. "Aggressive Responses to the Holtzman Inkblot Technique by Indian and White Alcoholics." Journal of Cross-Cultural Psychology 3 (December 1972): 413-416.

Descriptors: Sioux/ Chippewa/ *Alcohol Misuse/ Adults/ Native-Non-Native Comparisons/ Psychological Testing/ *Personality Traits/ Plains/ Eastern Sub-Arctic/ *Aggressiveness

Identifiers: U.S./ WAIS I.Q./ Holtzman Inkblot Test

Abstract: Interview, Holtzman Inkblot data, and aggressive behavior records (such as number of arrests) were obtained for 18 American Indian and 21 white hospitalized alcoholics to determine whether cultural differences were present. Five clinical "signs" associated with alcoholism were compared in the study. They were: 1) oral imagery (sadism), 2) oral dependence, 3) hostility, 4) water percepts, and 5) frank alcohol associated responses. Subjects were all from the upper Middle West, and the Indian subjects were from Sioux and Chippewa tribal backgrounds. All Indians had served in the armed forces and had experienced that part of the "white-world", but were raised in a rural setting and were reservation educated rather than boarding school educated. No differences were found between groups on either behavioral or projective test indices, thus contradicting commonly held stereotypes of alcoholic Indian aggression. Evidence suggests that non-movement-hostile fantasy substitutes for actual aggression among Indians and oral dependence as purported to be measured by "water responses" is more characteristic of them; this may be an etiological factor related to economic and social deprivation such as is seen in studies of people from economically deprived mountain rural backgrounds. Although not statistically significant, white subjects showed a trend for higher movement and hostility percepts. 11 References, 1 Table. ED'A.

Comments: A refutation of an Indian stereotype. ED'A.

WADDELL, Jack O. "For Individual Power and Social Credit: The Use of Alcohol Among Tucson Papagos." Human Organization 34 (Spring 1975): 9-15.

Descriptors: Papago/ Off-Reservation/ Adult/ Traditional Family Organization and Relationships/ Economic Issues/ Urban Areas/ *Alcohol Misuse/ Non-Materialism/ Non-Competitiveness/ *Alcohol Drinking Patterns/ Cooperation/ Southwest
Identifiers: U.S./ Arizona

Abstract: Papago traditional culture provides few alternative for handling inter-personal tensions, and when they arise the tendency would be to withdraw into a psychological state of masking feelings and suppressing their expression which serves to assure that one is keeping a loyalty to the family foremost in mind. 25 Papago men in the city of Tuscon are interviewed to see how their drinking behavior expresses ways they have tried to articulate conventional behavior with the demand of alternative social setting. Two fundamental dimensions of Papago Indian social or cultural reality are related to current drinking patterns in the urban setting: 1) Maintaining social credit through the sharing of drink reduces any special status as a successful worker or as possessor of unusual economic advantage to the common denominator of proven nawoj, a friend or brother; 2) drunkenness has come to assume importance as a private source of power, serving as a substitute for a supernatural power which in traditional culture protected individuals from a hostile or unfriendly world. In a society where strong, aggressive egos are subdued, alcohol allows the usually reserved, placid Papago to open up and assert himself with some confidence. These two important aspects of the Papago ethos work together to bring social relationships back into manageability. Whether or not Papago drinking behaviors are pathological must take into account the conditions of behavior from the perspective of the cultural orientation and their importance in finding a viable social existence in the drinking circuit. Treatment plans must discover those features which could be positively appropriated into culturally meaningful rehabilitative strategies. 8 references. GJT

Comments: The 25 males interviewed were "public drinkers" solicited in the bars of Tuscon. Whether or not this small population is representative of all Papagos is not known. GJT

WILLIAMS, John D.; Teubner, Johanna; and Harlow, Steven D. "Creativity in Rural, Urban, and Indian Children." Journal of Psychology 83 (January 1973): 111-116.

Descriptors: Plains/ Urban Areas/ Off-Reservation/ Economic Issues/ *Children (school age)/ *Psychological Testing/ *Personality Traits
Identifiers: U.S./ North Dakota/ Torrance Tests of Creative Thinking

Abstract: Five groups of fourth grade children (N=237) in North Dakota were given the Torrance Tests of Creative Thinking. The groups included urban-middle income children (N=47), urban lower-income children (N=49), rural white children (N=72), Indian lower-income children (N=54), and Indian impoverished children (N=15). Differences were found on all three measures of verbal creativity with the verbal flexibility and verbal originality measures significant at the .001, and verbal fluency significant at the .005 level. On all three measures the groups scored from high to low in the following order: rural, urban middle-income, urban lower-income, Indian lower-income, and Indian impoverished. None of the four measures of figural creativity showed significant differences. It appears that socioeconomic status is related to success on this test. An additional reason for low Indian scores may be that Indian children do not see Indian adults in such positions as teachers, administrators or researchers, and they tend to regard such test-taking as "white man's games." Low verbal performance indicates to some degree a linguistic barrier. Rural white children score highest perhaps because they have high self-concepts which translate into enabling potential for expressing their creative abilities. 6 references; 1 table. ED'A

Comments: The study implies that creativity is also dependent on high self-esteem. Low self-esteem may explain the poor Indian performances better than does resistance to white tests. The assumption that all schools are of equal quality and have prepared the children similarly for this test is a hidden and dangerous assumption. ED'A

WITHYCOMBE, Jeraldine S. "Relationships of Self-Concept, Social Status, and Self-Perceived Social Status and Racial Differences of Paiute Indian and White Elementary School Children." Journal of Social Psychology 91 (December 1973): 337-338.

Descriptors: Paiute/ Great Basin/ Reservation/ Off-Reservation/ *Children (school age)/ *Psychological Testing/ *Self-Concept/ Social Groups and Peer Groups/ Native-Non-Native Comparisons/ *Elementary Schools/ *Social Status

Identifiers: U.S./ Nevada/ Classroom Social Distance Scale/ This Is Me Scale/ Bill's Index of Adjustment and Values/ Anglo-Americans

Abstract: The present study investigated the relationships among self-concept, social status, and self-perceived social status of first and fifth-grade Paiute Indian and white children in a segregated school, an integrated school with a 20% Paiute Indian matriculation, and an integrated school with a 60% Paiute Indian matriculation in Nevada. Racial differences on the three measures are analyzed. On the three tests that were used, the Classroom Social Distance Scale, the This Is Me Scale, and the Bill's Index of Adjustment and Values, there were no indications of significant ethnic differences (t test). Self-Concept and social status were not significantly related for the Paiute children, while for the white subjects, social status and self-perceived social status were significantly related. Possibly "popularity" is of little concern in the Paiute culture. Acceptance by others may be assumed by these children, rendering them less sensitive to actual acceptance by their classmates. Perhaps "popularity" is valued in the Anglo culture, so white children become quite astute to clues of acceptance of lack of it by their peers. TT

Comments: This is a brief summary of a study, and as such, tends to seem superficial. The conclusion of Withycombe regarding Paiute personality traits is presented without any supportive evidence. TT

GRANZBERG, Gary. "The Psychological Integration of Culture: A Cross-Cultural Study of Hopi Type Initiation Rites." Journal of Social Psychology 90 (June 1973): 3-7.

Descriptors: Pueblo, Hopi/ Southwest/ Reservation/
 *Children (infant & preschool/ *Children (school age)/
 *Traditional Child Rearing Practices/ *Personality
 Traits/ Aggressiveness
Identifiers: U.S.

Abstract: Indulgent child-rearing practices in many cultures create a specific problem personality that initiation rites destroy. Thirty-two societies evenly distributed across the world were rated by independent and naive judges (who read descriptions of these) for indulgence, compliance training and type of initiation. Indulgence was scored as how much fondling, attention, protection, and drive reduction were used. Compliance was scored on the basis of how much the presence of responsible and obedient behavior is rewarded and the absence of that behavior punished. Seventy-three percent of societies having indulgent, followed by compliant training have group initiations using masks and/or whipping. Twenty-four percent of societies without indulgent child-rearing practices have the same punitive rites. The Hopi culture is an example of early indulgence which leads to disruptive aggression and independence in children which is reduced by an initiation promoting compliance and impulse control. 16 references. ED'A

Comments: The author inadvertently condemns Indian and other non-white child-rearing practices by describing them as "indulgent," a word carrying the negative connotation of giving over to one's desires. Further he states that such raising creates a "problem personality." It is unfortunate that the fulfilling of the tremendous need for support and love during early development, and the rites of change marking the passage from one stage of development to another is perceived in such a negative way. "Indulgence-compliance" can be considered instead, complimentary phases of the human life cycle, no matter what the culture. ED'A

PARKIN, Michael. "Suicide and Culture in Fairbanks: A Comparison of Three Cultural Groups in a Small City of Interior Alaska." Psychiatry 37 (February 1974): 60-67.

Descriptors: Athabaskan/ Yukon Sub-Arctic/ Western Arctic/ *Suicide/ Sex Differences/ Native-Non-Native Comparisons/ Urban Areas/ Cross-Cultural Stress/ Eskimos, Alaskan/ Depression/ Epidemiological Study
Identifiers: U.S./ Alaska/ Anglo Americans

Abstract: Between 1960 and 1971 there were 224 suicidal behaviors reported to the police in Fairbanks, of which 21 were completed attempts (slightly over the national average). Caucasians account for the majority of attempts and completions. White men were first, and white women were second in number, but Native women (Athabascans and Eskimos) were a higher risk than whites in terms of rate. The Natives comprise 06.2% of the total population and account for 38% of all female attempts, and 18% of all male attempts. Eskimos represent 02.6% of the population and 21% of all female suicides are Eskimo women. Drinking was connected with 13% of white female attempts, and with 43% of Native female attempts. It appears that women in general in Fairbanks are making a desperate plea for change in their emotional environment. A recent study indicates that 55% of the Fairbanks population have some diagnosable emotional disturbance, and 10% are severely impaired. Three factors seem important in the incidence of non-Native suicidal behavior: 1) the location and myth of Alaska as the last frontier, 2) family and work stress, and 3) depression. Within the city, three factors seem to influence the rate of Native suicides: 1) prejudice, 2) loss of cultural norms, and 3) alcohol related behavior. Persons from smaller villages have less trouble perhaps because a single value system still dominates their lives and gives them greater emotional resources. Clinically there is a great similarity between suicidal Indians and Eskimos. They come from homes broken by disease, death, or public service treatment of tuberculosis. 7 references; 4 tables. ED'A

Comments: A statistical study which is marred by the rash and unsupported statement that the warm child-rearing practices of Eskimos made them more dependent on emotional support than the Athabascans, who were supposedly raised in a colder, more distant way which made them less vulnerable to the hostile urban environment. ED'A

TYLER, John D., and Holsinger, David N. "Locus of Control Differences Between Rural American Indians and White Children." Journal of Social Psychology 95 (April 1975): 149-155.

Descriptors: *Personality Traits/ Native-Non-Native Comparisons/ Sex Differences/ Youth/ Chippewa/ Eastern Sub-Arctic/ Reservation/ *Psychological Testing/ Age Comparisons

Identifiers: U.S./ Nowicki-Strickland Locus of Control Scale for Children/ Black Americans/ Anglo-Americans

Abstract: Fourth, seventh, ninth and eleventh grade American Indian reservation children and white rural children attending school 30 miles from a Northern Minnesota reservation were given the Nowicki-Strickland Locus of Control Scale, which determines whether the participant believes in external control of his life, or has internal control of his life. The present study was designed 1) to determine whether Indian school children had high external scores as do culturally disadvantaged blacks, 2) to examine Indian sex differences, there being reason to believe that males and females might differ in their perception of control over their own lives, and 3) to study changes in the locus of control orientation with age. Indians did differ from whites. At the 4th grade level Indian males were more external than white males; Indian females were more external than white females. However, at the 7th and 9th grade levels the female-female relationship remained the same, but the male-male differences, although present, were not significant. There were no significant differences obtained at the 11th grade level. Indian males were not more external than females and locus of control scores were correlated with grade level. The number of Indian 11th graders was only 64% of the number of 9th graders, and it is suggested that those who were in school at the 11th grade biased the scores, being more internal than those who had left school by then. 14 references; 1 table. ED'A

Comments: The study makes uncomfortable assumptions and leaves out information essential to the evaluation of the data. The authors assume that the schools prepare students equally for taking these tests; that the quality of education is comparable in both schools; does not mention whether whites and Indians are comparable socio-economic status; assumes that the Indians are culturally disadvantaged when what is meant is that they are less acculturated; and does not say if the ages of the children in each grade for Indian and white schools are the same. Therefore, it can be considered a superficial study. ED'A & GJT

MARTIN, David S. "Ethnocentrism Toward Foreign Culture in Elementary Social Studies." Elementary School Journal 75 (March 1975): 381-388.

Descriptors: Elementary Schools/ *Children (school age)/ Eskimo, Alaskan/ Western Arctic/ Negative Indian Stereotype/ *Education Programs and Services/ *Program Development/ *Discrimination/ Experimental Study/ *Psychological Testing
Identifiers: U.S./ Kuhlmann-Anderson Intelligence Test/ (Figert) Dogmatism Scale/ Likert Scale/ Semantic Differential

Abstract: The experimental investigation reported here analyzed ethnocentric reactions among 400 5th grade children to a study of pre-Western Eskimo culture. The study had three major objectives. (1) To analyze the strength of several independent variables as predictors of expressed negative reaction toward Eskimo culture. (2) To determine whether a change in attitude by "American" children toward Eskimo culture would be accompanied by any change in attitude toward "American" culture. (3) To examine the effects of two experimentally controlled instructional conditions on pupils' expressed ethnocentrism. The following conclusions were drawn from the study. (1) Children of lower measured intelligence, higher dogmatism, and lower socio-economic status are likely to react ethnocentrically in their first exposure to materials about foreign cultures. (2) The improvement of children's attitudes toward a foreign culture does not require the disparagement of their own culture. (3) The depth study of a foreign culture tends to reduce negativism toward that culture if a variety of instructional techniques and media are used during the study, and if the culture is portrayed as a behavioral pattern rather than a series of isolated events. (4) The study of a foreign culture may reduce ethnocentrism if the classroom teacher permits the pupils to use their affective involvement with the foreign culture to learn more about their own culture. (5) Repeated positive statements about the foreign culture by teachers or respected pupils tend to reinforce tolerance toward the foreign culture. (6) Teachers can help reduce ethnocentrism by permitting children to express openly their initial negative feelings toward another culture and then reflect on the reasons behind those feelings. 12 references. MSB

Comments: An exceptionally good statistical study with useful conclusions. MSB

SHORE, James H.; Kinzie, J. David; Hampson, John L.; and Pattison, E. Mansell. "Psychiatric Epidemiology of an Indian Village." Psychiatry 36 (February 1973): 70-81.

Descriptors: Northwest Coast/ Epidemiological Study/ Reservation/ Age Comparisons/ Sex Differences/ Adults/ Alcohol Misuse/ Psychoses/ Neuroses/ Personality or Character Disorders/ Psychophysiological Disorders/ *Social Status/ *Cross-Cultural Stress/ *Mental Disorders

Identifiers: U.S.

Abstract: This study has three aims: (1) to assess the probability and severity of psychiatric impairment in a Pacific Northwest Coastal Indian village, (2) to compare epidemiologic data from this culture with similar data from three different cultures where comparable survey methods have been employed, and (3) from these data to assess the hypothesis that psychiatric morbidity is causally related to social disorganization. In terms of the first aim several findings stand out. Alcoholism is the major psychiatric problem if not the major health problem of this village. Over one-fourth of the adult population was judged to have significant impairment from drinking. A high prevalence rate of peptic ulcers was also found; 6% or twice the U.S. rate. Another finding was the difference in symptom patterns for men and women. Psychoneurotic and psychophysiologic syndromes were largely found in women, while the majority of subjects with alcohol impairment were men. In comparison with findings from other studies it was found that the probability of psychiatric disturbance and impairment was highest for the Indian group. The data also supports the social disorganization hypothesis. 6 tables; 1 chart; 17 references. MSB

Comments: Because of the vast cultural differences among Indian populations, no generalization should be made from this study to other American Indian communities. However, the study does support the use of epidemiologic methods as a means of determining mental health program priorities that can lead to effective mental health intervention. Authors comments. The care taken to seek out a sample of the whole population, rather than relying on patients, is a model that deserves emulation. CLA

ROSENTHAL, Bernard G. "Developments of Self-Identification in Relation to Attitudes Toward the Self in the Chippewa Indians." Genetic Psychology Monographs 90 (August 1974): 43-142.

Descriptors: *Self-Concept/ *Children (school age)/ *Children (infants & preschool)/ Chippewa, Lac du Flambeau/ Eastern Sub-Arctic/ Economic Issues/ *Ethnic Identity Problems/ Cross-Cultural Stress/ Reservation/ *Psychological Testing/ Age Comparisons/ Demographic Study

Identifiers: U.S./ Wisconsin/ Lac Du Flambeau Reservation

Abstract: The Lac du Flambeau Chippewa settlement dates from contact with fur traders which created pressure for Canadian tribes to migrate southward. An atomistic organization of semi-cooperative family units was characteristic. This same structure made the transition easy from hunting to wage labor in which men spent parts of the year away from home at logging camps. It is hypothesized that the ambivalent dependence upon and fear of shamans was transferred to white employers and government officials. Most present adults were subject to forced acculturation efforts, but personality traits remained constant in terms of suspicion, distrust, and individualism rather than cooperation. Powerfulness is associated with guile and malevolence. All children ages 3 through 10 years of age were located and interviewed in informal settings of home, street, woods. Less than 20 children in each age group 3-9 were located but 132 10 year olds were interviewed. All children were shown two pictures showing same sex children white and Indian. One used lightskinned Indians, the second darker skinned Indian children. Children pointed to the one they wished to play with, the nice one, the bad one, the smartest, the cleanest, the white one, the Indian and "like me" in each set. 20 were tested by an older Chippewa girl, with 91% agreement with the white researchers' results. Results show that the Chippewa children depreciates himself. Only 16.6% of ten year olds give Indian positive evaluations. Although 89% of the 6 year olds correctly identified the Indian picture not until age 9 was 100% reached. As late an age as 10 years 36% identified self as white. Self hate and self depreciation are deduced. 4 figures; 1 table; 31 references. CLA

Comments: With the exception of the ten year olds, a change in one child's responses could shift percentages by as much as 20 points. Matted hair "characteristics of the Indian child" in the test pictures reflects bias. Another example of inability to sift ideas through anything but a white sieve. CLA

KLOPPER, Bruno, and Boyer, L. Bryce. "Notes on the Personality Structure of a North American Indian Shaman: Rorschach Interpretation." Journal of Projective Techniques 25 (1961): 169-178.

Descriptors: *Traditional Healers/ *Psychological Testing/ Apache, Mescalero/ Southwest/ *Personality Traits/ *Personality or Character Disorders--Hysterical Personality/

Identifiers: U.S./ Mescalero Reservation/ Rorschach

Abstract: A survey of the anthropological literature has lead the junior author to conclude that within the framework of psychoanalytic theory the average shaman has strong oral and phallic fixations and suffers from hysterical personality disorders with attributes of the imposter. This hypothesis seems to be supported by the results of a Rorschach protocol administered to Black Eyes, a Mescalero Apache shaman, although Black Eyes' strange formulation makes it difficult to submit the record to usual scoring procedures. 5 references.
ED'A

Comments: This article exemplifies the inappropriateness of using a testing technique out of the cultural context in which it is conceived without corrections for responses which seem unusual, but are appropriate to the culture, and to the environment in which the subject has been brought up. The attitude of the researchers is shockingly condescending toward Black Eyes, and toward the legitimacy of native healers and their practices, even for a paper of its time. Fortunately an edited transcript of the Rorschach protocol and the scores are included and belie the advocated hypothesis. It is difficult to understand how the researchers could use one subject to verify their hypothesis, let alone assume that there is such a person as "the average shaman." ED'A

VOYAT, Gilbert, and Silk, Stephen. "Cross-Cultural Study of Cognitive Development on the Pine Ridge Indian Reservation." City University of New York, 1971. (mimeographed, 24 pages)

Descriptors: Sioux, Oglala/ Plains/ *Cognitive Processes/ *Children (school age)/ *Culture Fair Tests/ *Intelligence/ *Psychological Testing/ Reservation/ Learning

Identifiers: U.S./ South Dakota/ Pine Ridge Reservation/ Piagetian Tests

Abstract: In designing our present research with the intent of examining many areas of cognition of some 75 Pine Ridge children from ages 4 to 10 years, we were really getting at two points. One concern was to analyze the acquisition of Piagetian developmental stages in various realms for comparison with our norms for Geneva, and secondly, to validate the very notion of stages itself as an universal experience, rather than belonging to any one ethnic group. Children were tested in the observation of the acquisition of basic invariances--the constancies of mass, liquid, weight, length, and 1:1 correspondence; the development of ordered notions of space--geometrical drawings, and a landscape rotation experiment; and the acquisition of principles of elementary logic--class inclusion and development of ordering relations, and seriation. There is no question that our results show the succession of stages described by Piaget is inherent in both the Pine Ridge and Geneva population. Further, there was shown to be no fundamental delay in the development of the basic processes in thinking among the Lakota. It is our finding that our tests do embody basic underlying structures in cognition, and do not reflect culture. We find that although language certainly plays a role in thought, basic processes in cognition seem to be a function of an active organization process that the child brings to his experience. Our results have shown learning represents underlying organizational patterns and can be enhanced by favoring the development of underlying structure, and not simply the addition of new facts. Thus, one of the major aims in education should be to create an openness to cognitive contradictions, since new cognitive structures develop when the child becomes aware of contradictions in his present perception of reality. The child may then be in a position to reorganize this understanding and thus move to a new level of consciousness. 17 references. TT

Comments: Well worth reading, but the authors' style is sometimes obscure in its sentence construction. Also, this paper is a review of the full report, and thus the presentation here may occasionally seem overly simple. TT

LUBART, Joseph M. "Field Study of the Problems of Adaptation of Mackenzie Delta Eskimos to Social and Economic Change." Psychiatry 32 (1969): 447-458.

Descriptors: Eskimo, Mackenzie/ Central and Eastern Arctic/ *Anomie/ *Cross-Cultural Stress/ Off-Reservation/ *Personality Traits/ Males/ Females/ Discrimination/ *Cooperation/ Group Norms & Sanctions
Identifiers: Canada

Abstract: Mackenzie Delta Eskimos, forced by the gradual disappearance of their traditional food supply, the caribou, have had to move into Canadian settlements where they find that the culture that had for centuries bound them together into cooperative survival groups is no longer viable. While traditional institutions led the Eskimo to perceive himself as valued by the family and community, to develop self-confidence, self-regard, and pride, the Eskimo of today faces lowered self-respect, aimlessness, confusion of goals, and incipient depression. Few Eskimos possess or have had the opportunity to learn the skills that would enable them to compete with the white man. Jobs available for Eskimos have low status, and the Eskimo is acutely aware of this; he has lost his sense of usefulness. Increasing alcohol consumption and the appearance of violence are indications of the developing social pathology among Eskimos. This violence is never directed against the real source of rage--the Western worker or sailor who gets the girl--but is displaced against another Eskimo; suggesting that the violence is really directed against the hated projected self-image. The women's position is equally unendurable. What emerges cruelly from the prevailing state of anomie is a markedly diminished respect for the male and a loss of pride in him as she compares him with the white man, who is the true achiever. She tries to find self-validation through acceptance by the white man, whom she naively assumes cares for her although his actual motive is mainly sexual exploitation. The woman harbors an even more dangerous fantasy--the wish to be white. Many Eskimo girls try to escape feelings of alienation and inferiority by having half-white babies. 18 references. MSB

Comments: This paper describes a classical pattern of denying possibilities for economic and social equality to an ethnic group and then using the manifestations of subsequent psychological and cultural breakdown as reasons for ascribing inadequacy and inferiority to this group. Authors comment.

KUNCE, Joseph; Ranklin, L. S.; Clement, Elaine. "Maze Performance and Personal, Social, and Economic Adjustment of Alaskan Natives." Journal of Social Psychology 73 (1967): 37-45.

Descriptors: Eskimo, Alaskan/ Western Arctic/ *Psychological Testing/ Adults/ Off-Reservation/ *Intelligence/ Sex Differences

Identifiers: U.S./ Alaska/ Cornell Medical Index/ Circular Pencil Maze Test

Abstract: A total of 186 Eskimos and Alaskan Natives were administered the Circular Pencil Maze Test (CPM) in three remote villages in Alaska. The mean CPM scores were computed for subjects categorized according to appropriate subdivisions of sex, age, education, occupation, emotional adjustment, political leadership, and social leadership. The significance of the differences among the means was then evaluated by an analysis of variance. High maze scores were significantly associated with natives who were identified as males having more education, being in specialized occupations (i.e., store manager, teacher, medical aide), having better emotional adjustment, and showing social leadership. Though not statistically significant, there also was a substantial trend for those showing political leadership to have higher maze scores than other subjects. The mean standard score for this unique population was close to the norm established for "American" adults (48.39 vs. 50.00), suggesting that this test may be a relatively effective non-cultural measure of intelligence. 3 tables; 1 graph; 8 references. MSB

Comments: In their introduction, the authors acknowledge the weakness of the CPM as an intelligence measuring instrument and then determine that, "... maze performance is a measure of intellectual functioning for this population." The data do not support this assertion. The authors' apparently unconscious desire to validate the CPM as a measure of intelligence has affected their scientific objectivity. MSB

KUNITZ, Stephen J.; Levy Jerrold D.; Odoroff, Charles L.; and Bollinger, Jan. "The Epidemiology of Alcoholic Cirrhosis in Two Southwestern Indian Tribes." Quarterly Journal of Studies on Alcohol 32 (1971): 706-720.

Descriptors: Pueblo, Hopi/ Southwest/ Navajo/ Reservation/ Epidemiological Study/ *Alcohol Misuse/ *Physical Health & Illness/ Inter-Tribal Comparisons/ Off-Reservation/ *Cross-Cultural Stress/ Sex Differences/ *Alcohol Drinking Patterns/ Demographic Study
Identifiers: U.S./ Arizona/ Navajo Reservation/ Hopi Reservation

Abstract: Data on liver cirrhosis among the Hopi (population, 6000), and the Navajo (over 100,000) were obtained from the 1965-67 records of the U.S. Public Health Service hospitals and clinics in Phoenix and Window Rock, Arizona. Of 25 identified Hopi cirrhotics, 10 of which were women, 10 had died (4 women); of 91 Navajo cirrhotics, 36 of which were women, 17 had died (10 women). The average age of the Hopi cirrhotic men was 42, women 38; of the Navajo, 41 and 44. Among the Hopi, fewer of the cirrhotics came from traditional villages or from on-reservation wage-work communities than from off-reservation locations; none of the 9 on-reservation cirrhotics came from the more traditional villages that had refused to vote in the election of the tribal council. Among the Navajo, fewer cases come from isolated areas and the incidence increased in areas closer to off-reservation communities. The cirrhosis mortality rate per 100,000 adults (20 years or older) was 13.0 (high population estimate), or 17.0 (low estimate) among the Navajo, and 104.0 among the Hopi, compared with the national adult rate of 19.9. 3 tables; 24 references. Authors abstract

Comments: The authors' introduce several possible explanations for the differences between the two tribes. Explanations such as: traditional patterns of beliefs and behaviors may exist which predisposes Indians to drink excessively; certain tribes may have an inherited susceptibility to develop cirrhosis; the higher prevalence of cirrhosis near border areas may merely reflect easier access to alcohol. They suggest that it would be of some practical interest to try to determine more precisely the magnitude of the problem in various tribes, the etiology in each case, and whether, in fact, a real problem exists before initiating treatment programs. The hypothesis that "acculturation stress" is "the" explanation of Indian problem drinking may hide many important cultural differences that exist between tribes. MSB

GRAVES, Theodore D. "Acculturation, Access and Alcohol in a Tri-Ethnic Community." American Anthropologist 69 (1967): 306-321.

Descriptors: *Alcohol Misuse/ Native-Non-Native Comparisons/ Adults/ *Cultural Adaptation/ *Economic Issues/ *Socially Deviant Behavior/ Anomie/ Traditional Means of Social Control/ Non-Interference/ Psychological Testing/ Epidemiological Study/ Off-Reservation/ Southwest
Identifiers: U.S./ Chicanos/ Anglo-Americans

Abstract: There is a wide-spread notion in cultural anthropology that social and psychological disorganization accompanies rapid culture change, but this study on the drinking patterns and deviant behavior of 93 Anglos, 60 Spanish and 68 Indian (all from one tribe) in a tri-ethnic community in the Southwest examines the question: under what conditions is acculturation accompanied by disorganization and under what conditions is it not? Criterion measures, based on self-reports, were a quantity-frequency index of alcohol intake, frequency of drunkenness during the previous year, and a global-deviance index incorporating records of court convictions during the last 10 years. Indians rated higher on all three indexes. High acculturation and low economic access were associated with heavy drinking and deviant behavior among the Spanish. Among Indians heavy drinking and deviant behavior were associated with low acculturation and low economic access. In the combined groups the acculturated with limited access were rated higher than those with high economic access or those with low expectation or interest in achieving goals valued by the dominant society, as well as those alienated from the dominant culture. Significantly more alienated Spanish have an intact marriage ($p=.001$), and attended church more regularly than Indians ($p=.001$). Acculturated members of both groups reported higher participation in formal and informal groups than the unacculturated. Among Indians the lack of acculturation combined with economic deprivation and social alienation has destroyed traditional goals and means of attainment. The unacculturated Spanish have retained traditional strong social and psychological controls over deviance. Among the acculturated members of each group there is a convergence of controls, but internal differences in social pressures for engaging in deviant behavior, giving rise to parallel differences in rates of social problem behavior. 37 references; 7 tables. ED'A

MASON, Evelyn P. "Cross-Validation Study of Personality Characteristics of Junior High Students from American Indian, Mexican, and Caucasian Ethnic Backgrounds." Journal of Social Psychology 77 (1969): 15-24.

Descriptors: *Personality Traits/ Youth/ Secondary Schools/ *Academic Achievement/ Native-Non-Native Comparisons/ Sex Differences/ *Self-Concept/ Discrimination/ Motivation/ *Psychological Testing/ *Education Programs and Services/ Northwest Identifiers: Chicanos/ Anglo-Americans/ Project Catch-Up/ U.S./ Washington

Abstract: In 1967 the California Psychological Inventory Test (CPI) was given to 22 American Indian, nine Mexican-American and 16 Caucasian adolescents to validate a 1966 test given to a comparable group, both of whom attended Project Catch-Up which provided remedial help for children chosen by their teachers because they showed good academic potential, achievement below expected ability, evidence of sociocultural deprivation, and no evidence of serious emotional problems. Administration of the CPI was modified to accommodate the limited verbal ability of the children, and was presented in 6 separate sessions, with individual attention to assist in completion of the test. The 1967 test shows that on 9 to 10 male ethnic differences the Caucasian male was higher than either Indian or Mexican-American males. These included measures of capacity for status, responsibility, socialization, tolerance, good impression, achievement via conformity and intellectual efficiency. Indian males scored highest on flexibility. On all six female ethnic differences the Caucasian female was higher. These include responses to dominance, capacity for status, social presence, and tolerance. Present findings support the previous evidence from 1966 of a more negative attitude of personal worth reported by all female participants. Previously, Mexican males scored highest on scales of social responsibility, tolerance, and intellectual efficiency, but this was reversed in 1967. The inconsistent results indicate that if advantages do accrue, on occasion, to the Mexican male as a result of his better family integration, these advantages are minimized in face to face encounters with prejudice. High scores by Caucasian females and Indian males on flexibility were linked to staff observations of rebelliousness from this group. Evidence suggests that a person who experiences the greatest prejudice may respond with a corresponding degree of intolerance. Of greatest importance was the evidence of complete passivity, negative feelings of self-worth, and social ineptness reported by both male and female American Indians. It would appear that the subtle kinds of prejudice the Indian encounters is robbing him/her of personal initiative and self-respect. 6 references; 4 figures. ED'A

Comments: An excellent study whose procedure inspires confidence in the validity of the results. ED'A

MASON, Evelyn P. "Progress Report: Project Catch-Up: An Educational Program for Junior High Students of American-Indian, Mexican, and Caucasian Ethnic Backgrounds." Psychology in the Schools 5 (1968): 272-276.

Descriptors: Lummi/ Nooksack/ Swinomish/ Northwest Coast/ *Education Programs and Services/ *Secondary Schools/ *Program Evaluation/ *Achievement/ Learning Disabilities and Problems/ Motivation/ Drop Outs/ Dropout Prevention/ Native-Non-Native Comparisons/ Youth/ Identifiers: U.S./ Washington/ Anglo-Americans/ Chicanos/ Project Catch-Up

Abstract: In northwest Washington, Western Washington State College initiated a program designed to raise the aspirational level and academic performance of area representative disadvantaged junior high students, as well as effect a decrease in the expected high school dropout rate for these ethnic groups. To accomplish this, efforts were directed toward altering negative self-attitudes and motivations, increasing decision making capacities and ability to plan for the future, and developing responsibility. Techniques used were a six-week residence program in an attractive college dormitory setting, considerable experience with academic success regardless of previous levels of achievement, planned recreational and culturally enriching programs, and individual and group counseling. One hundred 13 and 14 year-olds were selected who best met the criteria of teacher judgement of good academic potential, achievement below expected ability, evidence of socioeconomic deprivation, and no evidence of serious emotional problems. Of the fifty randomly assigned to the participant group, 49 completed the program. These included 26 American Indians, 10 Mexican-Americans, and 13 Caucasians. No significant improvement of school performance of the participant group occurred during the first semester following the program. The only significant finding was that four of the control group dropped out of school, while only one of the participant group did. Behavioral changes do occur when disadvantaged adolescents are given maximum opportunity. The question of whether these changes prove to be permanent or successful in altering the course of the individual's future life is still to be answered. 6 references. TT

Comments: This report serves primarily as a scrapbook of what took place during the program. The author's style distracts from the work's scientific objectivity, and would be more suitable to a weekly column in a small town newspaper. TT

MASON, Evelyn P. "Project Catch-Up: An Educational Program of Socially Disadvantaged Thirteen and Fourteen Year Olds." Psychology in the Schools 6 (1969): 253-257.

Descriptors: Youth/ *Secondary Schools/ Achievement/ *Program Evaluation/ *Education Programs & Services/ Northwest/ Drop Outs/ Dropout Prevention/ Native-Non-Native Comparisons

Identifiers: U.S./ Washington/ Project Catch-Up/ Chicanos/ Anglo Americans

Abstract: This is a summary of a summer program of academic remediation, acceleration and general cultural enrichment for one hundred 13 and 14 year old students from American Indian, Mexican and Caucasian backgrounds. The primary intent of the project has been to demonstrate the effectiveness of able public school personnel in effecting a decrease in the expected high school dropout rate for those participating in the program, and secondarily, to develop curricular innovations which would generalize to other public school situations. There were considerably more behavior problems exhibited by the participants than by previous students in the project, reflected by scores of negative self-worth, social ineptness, rebelliousness and extreme intolerance, as measured by the California Psychological Inventory. Despite a more careful and supportive follow-up than the previous project had provided, no significant increment in school performance as measured by mean grade point average was made by either participant group during the academic year. The gains made in basic academic skills during the intensive summer program, then, do not seem at this point to be effective in producing higher grades when the students return to the usual school situation. However, there were fewer dropouts from the participant groups than from the control groups. 7 references. TT

Comments: This is a sequel to document #129. It is of the same caliber of writing and information. Unfortunately, all the Indians are lumped together again, with no distinction made in regards to tribal affiliation, quantum, background, etc. Due to the lack of detailed information, this report is of limited value. TT

JENKINS, Alma. "Some Evaluative Factors in the Selection of Adoptive Homes for Indian Children." Child Welfare 40 (June 1961): 16-20.

Descriptors: *Adoption & Foster Families/ BIA/ *Children (school age)/ *Children (infant & preschool)/ *Social Welfare Programs & Services
Identifiers: U.S./ Indian Adoption Project

Abstract: A report from the Louise Wise Services of New York City on their involvement in the Indian Adoption Project, a program instituted by the BIA. Twelve children have come through the agency. Ten have been adopted thus far. Characteristics of the families who have adopted an Indian child cannot be defined by age, education or occupation as there was a wide variation of backgrounds. Major factors were exceptionally sound marriages, trust in their own thinking and ability to make decisions with a minimum of anxiety and concern, and attitudes of acceptance and ability to identify in a healthy and positive manner with the child. Difficulties encountered in adjustment were dealt with effectively and strengthened rather than detracted from their abilities to accept the Indian child. The agency conducted follow-up meetings with the couples as they have learned that adoption is an integration of child and family which cannot be governed by set periods of time. Participation in the project has brought added enrichment to the agency and expanded their outlook to finding families for children rather than children for families, and approach which has given them a positive view of their ability to find a home for any child who can benefit from family life through adoption. GJT

Comments: The wisdom of adopting Indian children to non-Indian families is open to speculation by tribes and agencies since there is evidence that these children are not necessarily exempt from emotional and psychological problems by virtue of having a "family life." In many instances their susceptibility is heightened by the stresses placed upon them when they reach an age of cognizance of their "difference." This agency appears to have taken great pains to avoid some of these problems by the nature of their selection of patients. This is one of four articles on the Indian Adoption Project. GJT

WESTERMEYER, Joseph, and Hausman, William. "Mental Health Consultation With Government Agencies: A Comparison of Two Cases." Social Psychiatry 9 (1974): 137-141.

Descriptors: *Bureaucracy/ *Mental Health Professional Personnel/ *Delivery of Services/ *Mental Health Programs and Services/ *Program Evaluation/ *Consultation/ Federal Government
Identifiers: U.S.

Abstract: Mental health workers have become increasingly involved with politicians, bureaucrats and citizen groups, and must learn how to be effective in this milieu. Two cases of consultation are analyzed to determine why one was unsuccessful and the other successful. In both cases the programs involved setting up treatment and rehabilitation of chemically dependent people, were to be supported by agencies of the federal government, and were directed cross-culturally to tribal minorities. In case A, the final report was negative, general, poorly thought out and riddled with politically inspired solutions. While officials were outwardly grateful to the consultant, what they presented to the legislature was diametrically opposite to the ideas expressed in the consultation. In case B, the final report was crisp and to the point, generally positive, and the recommendations were explicitly accepted by the agencies and bureaus concerned. Several procedural differences have been isolated which explain the differences in outcome of the two very similar projects. In case A, the task was never clearly defined. In case B, the task was specific, clearly defined, and a memo of understanding assisted in making the understanding between the consultant and consultee explicit and final. In case A, the consultant did not have access to the national leader who made the decisions about the project, and worked only with local bureaucratic officials. In case B, the consultant had access to all policy makers and any level of administration. In case A, the consultant talked with the target population at the end of the consultation at a large, formal public meeting. In case B, the consultant had unlimited, informal access to members of the target population, sometimes excluding officials, sometimes including them when they could learn about their administrative problems by talking with the grass roots people. In case A no logistical support was given, and all time was planned by the consultee. In case B, logistical support was given and the consultant was free to plan his own time. Although it is difficult for some administrators to give support to that which they do not directly control, this is crucial in a consulting situation. If they knew all of the needs of the target population they would not have had to bring in a consultant, whose job it is to determine what needs to be done to improve the mental health care situation with which he is presented. 18 references. ED'A

Comments: A model article. An excellent realistic approach to consultation in community mental health. ED'A

RESNIK, H. L. P., and Dizmang, Larry H. "Observations on Suicidal Behavior Among American Indians." American Journal of Psychiatry 127 (January 1971): 882-887.

Descriptors: *Suicide/ Inter-Tribal Comparisons/ *Ethnic Identity Problems/ *Cross-Cultural Stress/ Reservation/ Young Adults/ Cheyenne, Northern/ Plains/ Shoshone/ Bannock/ Plateau/ Family Problems/ Youth
Identifiers: U.S.

Abstract: The sociocultural determinants surrounding American Indian suicide apply so clearly that we believe it an unwarranted luxury to talk about individual dynamics or neurobiochemistry outside the context of the broad sociocultural picture. For some reservations the suicide rate is five to ten times the national average. The psychological helplessness and increased feelings of hopelessness engendered by his culture in relative dissolution and his inability to identify with the dominant culture may often make a self-sought death an idealized solution. The Northern Cheyenne and the Shoshone-Bannock tribes are briefly discussed in attempting to isolate the influences that have led to the current description of the Indian family structure. Programs for suicide prevention on Indian reservations must recognize these social problems and must be prepared to work actively toward their solution. These programs then cannot succeed unless Indians are involved in planning and relevant operation. At this time suicide is not seen as a unique act, but rather as a glaring symptom of Indians collective helplessness and hopelessness. 10 references. TT

Comments: A brief article that is full of quotations that can be used when writing up a grant for suicide and mental health programs. The authors hold the old line of warriors without weapons mentality. TT

NELSON, Leonard B. "Alcoholism in Zuni: A Community Diagnosis." Harvard Medical Alumni Bulletin 50 (January-February 1976): 18-23.

Descriptors: Pueblo, Zuni/ Southwest/ *Alcohol Misuse/ Family Problems/ Culture Specific Syndrome--Witchcraft/ *Alcoholism Treatment Programs and Services/ Traditional Healers/ Correctional Professional Personnel/ *Program Development/ Adults/ Rehabilitation
Identifiers: U.S./ New Mexico

Abstract: Among Zunis, cirrhosis is the leading cause of death, while ranking 4th for the Indian population nationally and 8th among non-Indians. Several personal instances dramatize the problems with alcoholism, limited medical facilities and the community. Much of the drinking is attributed to economic and social changes during the recent years due primarily to the expanding market for silver and turquoise; i.e., loss of financial responsibility by Zuni men because the jewelry business allows the women to assume equal if not greater responsibility for supporting the family. This often results in alcoholism in the men as an escape from their now inferior social position and its misuse as a form of recreation. The problem is reinforced by acceptance of the alcoholic in the extended family and is perpetuated by a lack of established recreation in Zuni, by denial that beer can also cause alcoholism, by believing that possession by witches occurs while being intoxicated, and by rebellion against an authoritarian-type police force. Proposals to increase the care of alcoholics and their families include: addition of social worker, medicine man, priest and a Zuni volunteer to program staff; follow-up care; coordination with the PHS Hospital; vocational rehabilitation, which can also result in income; a productive family service department; local facilities for research into biomedical consequences of alcohol; thorough education of the police force; and a tribal taxation of income to defray costs of setting up recreation facilities. One reference; photos. AW

Comments: This is a personal account of a months experience of a medical student in 1975. He reports on plans to improve coordinated care, as well as his own experience. The proposals, ideal as they seem, have a tendency to perpetuate paternalistic attitudes--dependency by Zunis on outsiders. It would greatly enhance the paper to have a follow-up statement indicating what was actually initiated. There were no suggestions as to how to ease the major problem as presented in the paper--the lost financial responsibility (and resultant alcoholism) of the Zuni man--only how to live with the problem. AW

ERIKSON, Erik Homburger. "Observations on Sioux Education." Journal of Psychology 7 (1939): 101-156.

Descriptors: Sioux/ Plains/ *Children (school age)/ *Youth/ Males/ *Children (infant & preschool/ *Traditional Child Rearing Practices/ Sex Differences/ Females/ Non-Materialism/ Non-Competativeness/ BIA Boarding Schools/ Cross-Cultural Stress/ Sexual Patterns & Problems/ Reservation/ *Group Norms & Sanctions/ Dreams & Vision Quests

Identifiers: U.S./ South Dakota/ Pine Ridge Reservation

Abstract: Observations of Indian families, conversations with Indians, traders and cattlemen, a research seminar with teachers, anthropologists, social workers, and previous work of Dr. Sutter Mekeel, provide the material for this paper of first impressions on historical data, reflections on educational difficulties and the anthropological reconstruction of Sioux childhood. The Sioux have lost the reality for which his communal integrity was fitted. Dependent on his conquerors for sustenance he has become a "compensation neurotic." The most astonishing single fact to be investigated among complaints from teachers is that Indian children can live for years without open rebellion or signs of inner conflict between two standards incomparably farther apart than any two classes or generations in our culture. The average Indian child, when passively retreating into himself, or becoming truant does not have a "bad conscience". The ancient principle of Sioux child training undermined the development of a "white" conscience which constantly strives for self-reform, whereas the Indian conscience is more preoccupied with social integrity. The developmental principle of the Sioux system permits the child to be an individual while young and establishes a lasting center of trust. Western civilization which dictates a systematic regulation of functions and impulses in earliest childhood as the surest safeguard for later effective functioning in society. Federal education could be based on the conscience developed in early Sioux childhood. Outbreaks of delinquency should be studied on the assumption that it is not a lax conscience but rather a deadlock of two opposing systems, which causes these outbreaks. It should be recognized that psychological strain is an intricate part of the total problem of Indian education for which we should prepare if we are to find a way to methods other than the defeatist, coercive ones we say we abhor. The Indian employee will be the vanguard for his race, aspiring to a perfectionism we would not ask of ourselves, and in acquiring our neuroses. Among white employees latent neurotic and psychotic tendencies may be activated under the burden of isolation and strenuous psychological situations of culture conflict. 17 References. GJT

Comments: No abstract can do credit to this article which is rich in detail concerning Sioux childrearing practices and the history of government-Indian relations. It has been a subject of controversy particularly among the Sioux who have viewed it as a negative opinion of prevailing traditions. Dr. Erikson has revised his opinion somewhat since 1937 and now sees the passiveness of Indians and their children as a positive ego-maintenance function (pers.comm. with GJT, 1974). GJT

WILSON, Lolita. "Canadian Indian Children Who Had Never Attended School." Alberta Journal of Educational Research 19 (December 1973): 309-313.

Descriptors: *Children (school age)/ *Psychological Testing/ *Intelligence
Identifiers: Canada/ Alberta/ Wechsler Intelligence Scale for Children/ Raven Progressive Matrices

Abstract: This study was designed to compare the achievement on the Raven Progressive Matrices and the performance portion of the Wechsler Intelligence Scale for Children by a group of Indian children who had never been to school with the scores of a similar group of both Indian and non-Indian subjects who were attending school regularly. These tests, using two groups of hospitalized Indian and non-Indians, and two matching groups of non-hospitalized children, did not rely on written or oral language. Each group consisted of 30 subjects, comparable in age and sex, with an age range from 6 to 12 years. Neither the Indian or non-Indian hospitalized group were considered to come from an environment that supplemented classroom experiences or compensated for the lack of such experience. The school attending group consisted of white children whose parents were faculty members or professional persons, and pupils at an Indian Residential School. There were no significant differences for the total test scores of the two hospitalized groups. The children from the intellectually privileged homes had significantly better total scores on both tests and on most of the sub-tests when compared with any of the other groups. On the total WISC performance, the Indian residential children were more like the intellectually privileged group than the two hospitalized groups. The hospitalized Indian children made significantly lower scores on WISC picture arrangement than either of the two non-Indian groups. This may be the most culturally loaded sub-test, reflecting the geographic isolation of the children. Sub-test B of the Raven was also significantly more difficult for the Indian hospitalized group. This study suggests the potential of the older child entering a Canadian school for the first time can be assessed, and that an understanding of the child's home environment would help in deciding the extent to which the school would need to supplement the child's learning experiences. 6 references. TT

Comments: I can find no evidence in this study to support the author's claim that the tests used really assess the children's potential. The study is useful in the interests of environmental factors vs. ethnic ones. TT

HAVIGHURST, Robert J., and Hilkevitch, Rhea R. "The Intelligence of Indian Children as Measured by a Performance Scale." Journal of Abnormal and Social Psychology 39 (October 1944): 419-433.

Descriptors: *Children (school age)/ Plains/ Southwest/ Sioux/ Pueblo, Hopi/ Pueblo, Zuni/ Pueblo, Zia/ Papago/ Navajo/ *Psychological Testing/ *Intelligence/ *Culture Fair Tests/ *Youth/ Inter-Tribal Comparisons/ Reservation/ Native-Non-Native Comparisons
Identifiers: U.S./ Grace Arthur Point Performance Scale

Abstract: A shortened form of the Grace Arthur Point Scale was used for this extensive study on the intelligence of Indian children, inter and intra-tribal differences in I.Q., and to analyze whether white influences and amount of schooling effect performance. 670 children from six tribes (ages 6 to 15) are grouped into three categories by degree of contact with the white culture. Results show that the two Hopi groups were decidedly above the average for white children on whom the test was standardized. The Sioux, Topawa Papago, Zuni, Zia, Shiprock Navajo, and Navajo Mountain groups performed about as well as whites, and the Hickinwa-Gu-Vo and Ramah Navajo were considerably lower than the other groups. On individual tests the Indian children were consistently better than whites on some tests and consistently worse on others. Sex and blood differences were not significant. Those who had never been in school scored lower than those in school. The Hopi, with some contact, performed considerably higher than whites and the Navajo Mountain subjects with little contact did nearly as well as the more acculturated Shiprock Navajo. Performance on speed tests contradict the statement that Indians work more slowly than whites. While differences in I.Q. may be influenced by white culture and amount of schooling they are probably only a part of complex factors which determine test performance. 4 tables. 13 references. GJT.

Comments: Like most studies demonstrating equal or superior ability of Indian pupils, this one has gotten "lost". In spite of its date ('44) it might be worth looking at to put reasons for school dropouts into more realistic perspective. CLA

HURT, W. R., and Brown, R. M. "Social Drinking Patterns of the Yankton Sioux." Human Organization 24 (1965): 222-230.

Descriptors: *Alcohol Drinking Patterns/ *Conservation of Cultural Identity/ Sioux/ Plains/ Off-Reservation/ Sex Differences/ Age Comparisons/ Male/ Female/ Aged/ Adults/ Young adults/ Sexual Patterns and Problems
Identifiers: U.S./ South Dakota

Abstract: A field study of Indian behavior manifested in two drinking establishments in Yankton, South Dakota, which did not discriminate against Indian trade and subsequently became popular places for social drinking, reveals not only similarities of behavior with white patrons but also distinctive features reflecting the adaptation of traditional Dakota Sioux culture to the reservation environment. Shared with the local white patrons in the bars are such traits as buying rounds of drinks, playing the jukebox, the style of clothing, use of the tavern for social purposes, the custom of drinking in automobiles parked by the tavern, and the occasional utilization of the premises as a place for prostitutes to find customers. Traits which are unique or which have a pronounced emphasis by the Indians are the customs of young men bragging about how much they have drunk, their aggressive and threatening behavior toward other groups of Indians, the lack of association between young men and young women customers, the use of the tavern as a place to plan an off-premise drinking party, the association between Indian girls and older men either white or Indian, and the disapproval by the men of women's drinking. The Dakota have evolved a distinctive social drinking pattern that resulted not only from the adaptation of their traditional culture to the disorganizing condition of an urban environment but also from the period of acculturation on the reservation. Factors in the culture of the pre-reservation Dakota which played their role in the formation of the present day customs included the trait of warriors' boasting about their war exploits at celebrations, the high status given to generous givers, strong emphasis upon the separation of masculine and feminine activities, and the weak control of tribal leaders over their followers. Once the Dakota were placed on the reservations and the males lost their vital masculine roles alcohol exerted a relatively greater appeal. 18 references. MSB

SHEPARDSON, Mary, and Hammond, Blodwen. "Change and Persistence in an Isolated Navajo Community." American Anthropologist 66 (1964): 1029-1050.

Descriptors: Navajo/ Southwest/ *Conservation of Cultural Identity/ Demographic Study/ *Cultural Adaptation/ *Biculturalism

Identifiers: U.S./ Navajo Reservation/ Arizona/ Utah

Abstract: The purpose of this paper is to establish, analyze, and explain the amount and depth of change, or the degree of persistence of tradition, in the fundamental action systems of the Rainbow Plateau community near Navajo Mountain. Under stress of a population explosion, on a limited land base, and in the face of acculturative pressures, the enduring nature of traditional ways of Navajo living are described. Malcolm Collier made a study of functional groups in this community in 1938, and his unpublished genealogies and information enabled a comparative study to be made with material collected there during the summers of 1960, 1961, and 1962. Rainbow Plateau retains all of the action systems which met the functional requisites of the traditional society. The alien authority systems in which it participates provide alternates and supplements, which served to support, rather than replace, the traditional structure. Persistence, therefore, is more evident at deeper levels than is change in this little community. To generalize from this community to other communities under acculturative stress--if the following two conditions are present, we may expect to find the degree of persistence greater than the degree of change: 1) from within, a value system and social structure sufficiently flexible to permit selection and incorporation of new action systems as alternates, and 2) from without, a contact situation which in fact subsidizes the traditional economy and thus preserves the concomitant action systems which met the functional requisites of a little community as a distinct way of life. 26 references; 6 tables. TT

Comments: This article contains detailed historical and demographic information about the Navajo in this isolated part of Monument Valley. The rigorous testing of hypotheses in terms of conditions to be met if a community is to persist in its cultural identity is a good model. However, at times the content seems impersonal and as dry as the overgrazed desert. CLA

HACKENBERG, Robert A., and Gallagher, Mary M. "The Costs of Cultural Change: Accidental Injury and Modernization Among the Papago Indians." Human Organization 31 (Summer 1972): 211-226.

Descriptors: Epidemiological Study/ Papago/ Southwest/ *Cross-Cultural Stress/ Adults/ Reservation/ Sex Differences/ *Cultural Adaptation/ Accidents/ Demographic Study

Identifiers: U.S./ Arizona/ Papago Reservation

Abstract: This paper examines several theories suggesting that stresses associated with modernization are responsible for excesses of accidental injuries among Indians. The more obvious social pathologies, such as drinking, suicide and homicide, together comprise approximately 10% of Indian mortality, but only afflict a small high risk segment of the population. However, accidental injury is found in 21% of all segments of the Indian population compared with 07.5% for U.S. whites. The literature indicates accidental injuries are useful as measures of health status which may be otherwise inaccessible to measurement. If the accident case rate is acceptable as an index of stresses associated with the modernization process, then these stresses are heavily concentrated in the communities where Papagos are attempting to escape from traditionalism. Risks for accidents in modern Papago villages are more than twice as great as their more traditional counterparts, and are correlated with greater proportions of wage labor, high educational levels, and protestant religious affiliation. The use of alcohol in itself does not explain the Papago accident rate--behind the use of alcohol and the accident rate lies the elusive factor of stress producing experience. 47 references; 12 tables. TT

Comments: A somewhat technical article providing potentially useful directions for further research in the area of Indian accidental injury and stress. However, there is much here built on assumptions that may or may not be accurate or applicable. One of these is that those who leave the reservation have the highest achievement motivation, and that the residual villages are characterized by reduction in population quality, negative self image, and unattainable aspirations. The cover-up of homicide by labeling it accidental is also not examined. TT

OLD, Dolores. "Psychological Changes with Acculturation of Saskatchewan Indians." Journal of Social Psychology 71 (1967): 177-184.

Descriptors: Chipewan/ Cree/ Plains/ *Urbanization/ Reservation/ Urban Areas/ Female/ Psychological Testing/ Adults/ *Personality Traits/ Mackenzie Sub-Arctic/ Native-Non-Native Comparisons

Identifiers: Canada/ Saskatchewan/ Campisi Scale/ Cultural Information Test/ Anglo-Americans

Abstract: As societies become more complex and foresight and planning becomes increasingly important, behavior becomes concerned with long range expectancies rather than expectancies concerning immediate consumptions. Voluntarily deferred gratification replaces concern with immediate pleasures. If this hypothesis is true, then Indians in urban areas (assumed to be acculturated) should defer gratifications more than Indians living on reserves (assumed to be unacculturated), who should not defer gratification. Another hypothesis is that differences in motivation and behavior are due to regional (degree of urbanization) rather than ethnic or cultural differences. If this is true, then urban Indians and whites should not differ in psychological measures, nor should rural Indians and white subjects differ. A 2x2 factorial design was planned to investigate the effects of ethnicity and region. The subjects were women matched for age and marital status; socioeconomic status could not be held constant because the reserve Indians were generally much poorer than any of the other 3 groups. The subjects were divided into 4 groups (n=20 in each) and two acculturation measures were obtained from the subjects. The Campisi scale and a cultural information test were used. The measure of gratification preference came from a detailed life history based on the Sullivan approach. The major variable in a factor analysis was the degree of deferred gratification preference. The results support the hypothesis that the urban, acculturated Indians were more similar to white subjects than to unacculturated Indian on the reserve who followed a predominantly immediate gratification pattern. 13 references; 1 table. ED'A

Comments: The hypotheses and assumptions are well exposed, the rationale for procedures stated, and tests identified. Another hypothesis should be considered. Assuming that Indians who go to urban centers are less traditionally oriented, they will match urban whites in the areas of their lives in which they will delay gratification. The reserve Indians certainly defer gratification, but in different areas of their lives (for instance, preparing for religious ceremonies). The two groups may be incomparable. ED'A

HAVIGHURST, Robert J. "The Extent and Significance of Suicide Among American Indians Today." Mental Hygiene 55 (April 1971): 174-177.

Descriptors: Quinault/ Northwest Coast/ Native-Non-Native Comparisons/ Epidemiological Study/ *Suicide/ *Youth/ *Young Adults/ Sex Differences/ Age Comparisons/ Economic Issues
Identifiers: U.S.

Abstract: This study compares suicide rates from Public Health Services reports with rates for the total U.S. population. Statistics from 1959 through 1966 show that the rate for Indians of all ages is about 11 per 100,000 as compared to 10.8 per 100,000 for the U.S. population. Rates with respect to age and sex show significant differences. Young Indian males have rates twice as high as do young white males, but this is balanced by a lower rate among Indians in the 45 and over age group. In the 15-19 age group, Indian youth have rates three to four times higher than whites. Suicide rates for Indian women do not differ significantly from the U.S. population as a whole but are considerably lower than those of U.S. white women. Some of the differences between Indian and white male suicide rates can be explained by differences in socioeconomic status. No evidence is present to relate Indian suicide to the kind of schooling which Indian youth receive. Suicide rates are closely related with alcoholism, disorganized family life, and loss of relatives and friends by death. 6 references. GJT

Comments: The data collected represents approximately 90% of the U.S. Indian population. Other studies of suicide patterns among different tribes show considerable variation in rates. Generally speaking, Indians are not more susceptible to suicide than any other group with comparable problems. GJT

GRANZBERG, Gary. "Hopi Initiation Rites: A Case Study of the Validity of the Freudian Theory of Culture." Journal of Social Psychology 87 (August 1972): 189-195.

Descriptors: *Children (school age)/ Pueblo, Hopi/ Southwest/ Reservation/ Psychological Testing/ Male/ *Traditional Child Rearing Practices/ *Personality Traits/ Aggressiveness
Identifiers: U.S./ Arizona

Abstract: Freudian theory assumes that culture serves the needs of the individual and symbolic interaction theory maintains that culture serves the needs of the group. It follows that initiation rites help initiates adjust to their society by brainwashing problem behavior which conflicts with their social system. Two groups of Hopi boys, initiates and non-initiates, between eight and ten years old were given psychological tests two months before the initiation ceremony, immediately afterward, and two months afterward. Too much independence and excessive aggression were behavior patterns causing preinitiation boys most adjustment problems and were patterns most likely to be altered after initiation. Tasks, verbal thematic apperception tests, and pictorial thematic apperception tests were used to test dependence and aggression. The experimental and control groups differed significantly from each other two months after initiation; the initiated boys showing greater change toward less aggression and more dependence. The results support the Freudian hypothesis but both theories ought to be considered as mutually supportive and complimentary. 13 references. ED'A

Comments: This study indicates at first that the two theories are opposing, but then concludes that they are complimentary. The data presented can certainly be used to support either theory. It is, however, an example of a cultural mechanism for easing adjustment problems of children which has evolved with the development of this particular social system. ED'A

GALLOWAY, Charles G., and Mickelson, Norma I. "Modification of Behavior Patterns of Indian Children." Elementary School Journal 72 (December 1971): 150-155.

Descriptors: *Children (school age)/ *Psychotherapy/ Reservation/ *Children (infant and preschool)/ *Education Programs and Services/ *School Behavior Problems/ Clinical Study/ Passive Resistance
Identifiers: Canada/ British Columbia

Abstract: Three groups of Indian children attending a four week summer program on Vancouver Island in British Columbia are the subjects of this clinical study on modification of behavior patterns. The groups are pre-kindergarten (ages 3 to 4), preschool (ages 5 to 6), and a orientation-enrichment class (ages 7-12) with an average daily attendance of 50. Behavior patterns are similar to those exhibited by students in the Durham Education Improvement Program in North Carolina of children who are disadvantaged in social class where the "hidden curriculum" of poverty homes tend to favor peer orientation and adult avoidance. (Spaldings criteria of passive responses are exhibited by the Indian children: "watching passively without great interest, at the same time keeping tabs on the activities of other children and teachers, looking at the board, at other children, out the window, etc. Visual and physical wandering behavior.") A structured learning environment is created, assisted by 6 teen-age Indian aides. Objectives in three areas are formed: 1) the cognitive; 2) the affective; and 3) the psychomotor area. Reinforcement for responses considered compatible with desired behavior take the form of concrete material (raisins and cookies), social reinforcement (praise, smiles, and physical contact), and success in the learning task at hand. Material reinforcement was used sparingly, always accompanied by social reinforcement and with the child's success. Response changed markedly when teachers developed a straightforward, matter of fact manner with the children, with no hint of rejection if a child chose not to perform. Mild aversive stimulation and withdrawal or positive reinforcement was used within clearly outlined performance objectives understood by the children. As often as possible, a child experienced the consequences of his behavior. 6 references. GJT

Comments: Behavior modification has a powerful impact but behavioral implications for cultural values should be understood before applying it in a wholesale manner. CLA

WOODWARD, Richard G. "Title VIII and the Oglala Sioux." Phi Delta Kappan 55 (December 1973): 249-251.

Descriptors: Sioux, Oglala/ Plains/ Reservation/
*School Drop Outs/ *School Drop Out Prevention/ *Youth/
Native American Political Movements/ *Education Pro-
grams and Services/ Adults/ *Secondary Schools
Identifiers: U.S./ South Dakota/ Pine Ridge Reser-
vation/ Title VIII Dropout Prevention Program

Abstract: The Shannon County Dropout Prevention pro-
gram on the Pine Ridge Reservation hoped to promote
adult involvement in personal and institutional change
that would persist when funding ended. Personal and
community change were enhanced with a series of parent
seminars dealing with many relevant educational pro-
blems, coupled with efforts to involve parents, on both
a paid and volunteer basis, in various aspects of
school work. While the major effort was in three
target schools, the parent seminars covered a wider
geographic area than the limits of the educational
component in Pine Ridge. The program funded the insti-
tution of seven school board election organizational
meetings and provided a staff person to inform district
voters of their rights, procedures, and voting issues.
Title VIII also supported a Pow-Wow where the issue of
school control was discussed. Attitudinal changes
among the staff of all three target schools were ad-
dressed through a series of human relations training
sessions and a voluntary home visitation program de-
signed to give staff a sounder knowledge of student
home conditions, allow a more realistic appraisal of
reservation conditions and improve student-teacher
relations. Program funding of innovative changes
within the school setting included a multigraded class-
room approach at Loneman Elementary School, an indivi-
dualized learning center at the high school, a team-
teaching math/science pod, a revamped vocational and
distributive education program, a middle-school reading
center and a student leadership training program at the
high school. Over four years Title VIII reduced the
dropout rates in the target schools from 30% to ap-
proximately 15%. Specialized assistance in management
techniques were extended to tribal, government agency,
and educational groups to plan for economic development
of the Pine Ridge Reservation. GJT

Comments: As is usual with "special programs" the
gains made are short lived however good the program and
well-meaning their proponents. All the added enhance-
ments to the educational system cease when programs
end. So long as special needs are met with special
programs of short duration, Congressional funds will
keep the BIA Education Program at its present level of
mediocrity. GJT

U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE.
National Institute of Mental Health. Center
for Studies of Crime and Delinquency. Suicide,
Homicide and Alcoholism Among American Indians:
Guidelines for Help, by Calvin Frederick and
others. Washington, D.C.: Government Printing
Office, 1973.

Descriptors: *Suicide/ *Crime/ *Alcohol Misuse/ *Suicide Preven-
tion/ Correctional Institutions/ *Alcoholism Treatment Programs &
Services

Identifiers: U.S.

Abstract: This manual is the result of a series of workshops developed in response to a request by the BIA for material to equip criminal justice personnel to deal more effectively with problems of suicidal behavior and alcoholism among young American Indians, and is offered for professionals and nonprofessionals who wish to work in the area of crisis intervention. Ten preventative steps for dealing with the suicidal patient are: 1) Listen. 2) Evaluate the seriousness of the patients thoughts and feelings. 3) Evaluate the intensity or severity of the emotional disturbance. 4) Take every complaint and feeling the patient expresses seriously. 5) Do not be afraid to ask directly if the individual has entertained thoughts of suicide. 6) Do not be misled by the person's comments that he is alright and past the crisis. 7) Be affirmative but supportive. 8) Evaluate the resources available, both inner psychological resources and outer resources in his environment. 9) Act specifically by doing something tangible. 10) Do not be afraid to ask for assistance and consultation. Additional techniques include providing a safe and provocative free environment, assurance that his depression is temporary, pointing out the finality of suicide, and avoidance of negativitism in the helper/patient interaction. Ingredients of a prevention program are given: basic community support beginning with the tribal council, 24 hour service, use of Indian counselors, involvement of law enforcement officers, assistance in housing and employment needs, and creation of voc-rehab centers for high risk communities. Safe-proofing of jails is stressed with preventive procedures to be taken. Removal of personal items and bedding that might be used to commit suicide. Guards should be primary intervention staff with consultation. Intoxicated persons should be held in special quarters, and medications should be controlled by those in charge. While the physical and psychological environment is important, nothing takes the place of personal contact and understanding in time of crisis. An extensive background is given with causes for suicide, homicide, and alcoholism. Contains 7 tables of death rates including alcohol related; two appendices containing population data from the 1960 and '70 censuses and a list of Community Mental Health Programs serving Indians and Alaska Natives. 29 references. GJT

Comments: A useful document for all personnel and agencies working with Indians and Alaska Natives. It is available through the U.S. Government Printing Office for \$.50. DHEW Publication No. (HSM) 73-9124. GJT

MITO, Bob, and Sata, Lindberg S. "The Dilemma of Urban Indian Health." Harborview Medical Center, Seattle, Washington, July 1971. (Mimeographed, 38 pages)

Descriptors: Urban Areas/ Employment/ Training Programs & Services/ *Physical Health and Illness/ *Delivery of Services/ *Medical Programs and Services
Identifiers: U.S./ Washington

Abstract: The situation of the urban Seattle Indian is, in some ways, worse than that of his reservation counterpart. Health needs are not met due to a "lack of facilities" and care under public assistance programs is denied because of ineligibility based on ownership of trust land and the belief that IHS is responsible for their care. A free clinic, staffed by volunteer medical personnel, provides service to only a fraction of the city's Indian population and excessive caseloads force clinics to triage and refer for comprehensive care. Medications are donated but much more is needed. Confusion results for the client because the clinic and the IHS offices are both located in the PHS hospital. Transportation to the clinic is time consuming and expensive as only 10% have autos and the diffuseness of the Indian population makes it difficult to set up transportation networks. Despite the seemingly large number of agencies and organizations available, present programs are felt to be alienating, have few staff who understand the urban Indian's unique situation, are primarily directed to blacks, and while mental and social disorders are prevalent there are few Indian social workers available. Cultural differences are not recognized by agencies and generalizations about Indians have created more problems than solutions. The Indian's failure to participate in the civil rights movement has resulted in a lack of recognition of the urban Indian as a special disadvantaged minority. While the state has jurisdiction over Indians, the degree to which it exercises its responsibilities in health care is a matter of local interpretation. Suggestions are given for non-Indian directed programs, government agencies, health care systems, and urban communities to raise the level of sensitivity toward the unique problems of the urban Indian, encourage development of services which have Indian input in planning, training of Indians in all health related areas so that direct service programs can be funded by the federal government to be administered and operated by Indians. 14 references. GJT

Comments: While the article is extensive and informative with many practical suggestions, it has not been published. Since 1971 some IHS funding has established a nucleus for a Seattle Indian Health Clinic with a mental health component to replace the free clinic described above. GJT

ALEXANDER, Theron, and Anderson, Robert. "Children in a Society Under Stress." Behavioral Science 2 (1957): 46-55.

Descriptors: Cheyenne, Northern/ Plains/ *Children (school age)/ Reservation/ Non-Materialism/ *Cross-Cultural Stress/ *Psychological Testing/ Traditional Family Organization and Relationships/ *Family Problems/ Culture Fair Tests

Identifiers: U.S./ Montana/ Tongue River Reservation/ Thematic Apperception Test

Abstract: This study examines the perceptions of Northern Cheyenne Indian children for evidence of a disintegrating society being reflected in its developing members. A revised Thematic Apperception Test is used, made up of 5 pictures drawn from photographs of Cheyenne; three of which are similar to Murrays TAT pictures 13 B, 7 GF, and 6 GF. Written response from 7 children, 5 girls and 2 boys, ages 10 to 14 years, are analyzed under three main categories: 1) Stimuli with subcategories of stimuli presented and used by the subject and stimuli added from subjects environment; 2) emotional expressions with subcategories of positive and negative response; 3) meanings given to stimuli with subcategories of beneficent and hostile external forces. The subjects selection of stimuli indicate a concern with human beings, simple man-made things, and their natural environment. Expressions of emotion were few and of negative nature. Meanings they assigned to stimuli were also negative with a view of the world as being hostile and depriving. While the children show highest selection of human stimuli, even human beings are seen as more hostile than beneficent. Although a direct cause and effect relationship between the forces of culture and individual perceptual experience cannot be established, there is a coexistence between the conditions of deprivation and disintegration in the security systems of a culture and individual perceptions. Northern Cheyenne children have not developed adequate defense systems of external or personal nature. They have not turned to fantasy or emotional expression nor has interpersonal exchange been thought successful. The main defense has been submission and denial of feeling. 16 references; 9 tables relating to word analysis, classification, and classification of analysis. GJT

Comments: While this study appears to have been well thought out, the sample size leaves room for doubt as to its conclusiveness. Recent reevaluation of Indian behaviors identify the defense mechanisms described in this study as positive coping behaviors effective in ego maintenance. GJT The children of this study are in their 20's in 1977. CLA

BARGER, Kenneth, and Earl, Daphne. "Differential Adaptation to Northern Town Life by the Eskimos and Indians of Great Whale River." Human Organization 30 (Spring 1971): 25-30.

Descriptors: Off-Reservation/ Eskimos/ Cree/ Central and Eastern Arctic/ *Cultural Adaptation/ *Employment/ Economic Issues/ *Conservation of Cultural Identity/ Adults/ Eastern Sub-Arctic/ Urban Areas/ Inter-Tribal Comparisons

Identifiers: Canada/ Quebec

Abstract: Adaptation to town life by Eskimos and Cree Indians was studied during the summer of 1969 in Great Whale River, Quebec. Type and duration of employment and residence and types of possessions are compared for 70 Eskimos and 54 Indian male family heads. For these criteria, Eskimos were found to be more acculturated to town life than the Indians. Differential town opportunities as well as psycho-cultural factors are introduced as explanation. Government programs in training and housing have favored Eskimos, who seem to learn technical skills readily. Indians, however, are reluctant to give up hunting life. Segregated conditions and menial employment for the Cree in town seem not to be satisfying alternatives to life off the land. 16 references; 3 tables. ED'A

Comments: The authors' base some of their hypotheses explaining the difference in acculturation on the assumption that the Eskimos traditionally had to deal with a more harsh environmental conditions on the coast than the Cree people who hunted inland. Barger, et al., assumes Eskimos were glad to give up some of their old ways for the improvements of civilization. Arthur E. Hippler (see article #91) assumes the opposite about the harshness of the environment pointing out that species diversity of prey is much higher for the Eskimos than for the Cree people. The authors state that the Cree people have a worse self-image than the Eskimo, but do not explore the reasons behind this. One use of the article lies in the exposure of prejudice against the Crees by the dominant white community in employment, social and health services, and housing. ED'A

ABLON, Joan. "Retention of Cultural Values and Differential Urban Adaptation: Samoans and American Indians in a West Coast City." Social Forces 49 (March 1971): 385-393.

Descriptors: Urban Areas/ Native-Non-Native Comparisons/ *Urbanization/ *Relocation/ *Cross-Cultural Stress/ *Conservation of Cultural Identity/ Traditional Family Organization and Relationships/ Non-Materialism/ Bureaucracy/ *Native American Values
Identifiers: U.S./ California/ Asian-Americans

Abstract: This paper examines cultural and social features of Samoan and American Indian migrants for the ascertaining the ways that specific cultural features contribute toward differential adaptation to a West Coast metropolitan area. Data is gathered on motivation for relocation, history, demography, social and cultural characteristics from 50 families in each group. Comparative analysis shows that both groups share common cultural characteristics, background, and handicaps. The differences between them bear most significantly on their urbanization experience. Samoans adjust with relative ease having chosen to migrate and are supported monetarily and psychologically by an established, relatively affluent community. They possess artful social manipulating skills held in esteem by whites. On the other hand, Indians have difficulty in relating because of their natural reticence and a tendency to withdraw from encounters. Their receiving community is widely a scattered Indian population of diverse cultures and no surplus for mutual aid. Indians are involuntary migrants, usually through Bureau of Indian Affairs relocation and training programs. The BIA is often insensitive to their needs and have not provided effective counseling. The inter-relationships of all these features may contribute to foster the successful adaptation experienced by Samoans, but almost precludes success for American Indians. 10 references. GJT

Comments: A good example of problems encountered by Indians in a urban setting with an objective look at BIA relocation and training programs. GJT

CONN, Stephen. "At Ramah, New Mexico: Bilingual Legal Education." Journal of American Indian Education 12 (January 1973): 3-10.

Descriptors: Navajo/ Southwest/ *Education Programs and Services/ *Secondary Schools/ Youth/ *Legal Issues/ Bilingualism/ Biculturism

Identifiers: U.S./ New Mexico/ Navajo Reservation

Abstract: A summary of content and intent of a four volume text to be used in a course on legal education for Navajo high school students which will research, prepare, and present a different kind of program emphasizing, in all aspects, the uniquely pluralistic legal environment in which the Navajo student resides. The course will be an introduction to all law ways, customary as well as formal, that necessarily are important to Navajo people. Students will learn about consumer education as it applies to dealing with traders, car dealers and/or town merchants. Behavioral objectives will be a firm understanding of Navajo views of personal property, bargaining, informal dispute resolution techniques, how formal court systems can be used, and how to restructure legal/economic relationships with commercial dealers located on or near reservations through political efforts and community organization to secure consumer protection. Teaching strategies will emphasize concrete situations and utilize role playing, a case book of Navajo experience, and active projects with the community as learning experiences. A better interpretation of Anglo law will evolve which will enhance greater respect for what was already in Navajo society and allow the student to act as interpreter and cultural intermediary for those who can relate only with great difficulty to the non-Navajo world and its often arbitrary ideas. GJT

Comments: "Bilingual" in this article is somewhat misleading. It refers to a learning environment which will not discourage the use of the Navajo language. Generally an excellent and practical approach for preparing students to deal with two cultures. GJT

DLUGOKINSKI, Eric. "Review of an Old Stereotype:
The Silent Indian." Journal of American Educa-
tion 11 (May 1972): 23-25.

Descriptors: *BIA Boarding Schools/ *Youth/ *Psycho-
therapy/ *Social Groups and Peer Groups/ *Passive
Resistance/ *Negative Indian Stereotype
Identifiers: U.S./ Oklahoma

Abstract: The Indian child is not silent and passive by nature but often appears to be within the design we create for them in our educational and social programs. The acceptance of this stereotype creates a self-fulfillment prophecy which is not adaptive to meeting the needs of Indian children. Students at the Riverside Boarding School in Anadarko, Oklahoma, deal effectively with personal feelings, demonstrating an openness uncommon in any student group. Students in any boarding school need to deal with feelings about being away from previous meaningful social contacts, isolation and loneliness. The Human Development program was originated by the author who is serving as consultant to the staff and students. The focus has been on the establishment of group experiences backed by individual therapy when necessary. The group experiences are most economical, and encourage the students to turn to each other in stressful times, when there is no professional available. The groups meet alternate times without a therapist, permitting peers to use their effective resources independently without parental figures. Future plans include the development of a cadre of student counselors who will receive credit to learn the basics of counseling and listening skills. Counselors cannot be expected by authorities to be disciplinarians and be trusted students in their counseling relationships. Indian student counselors must meet the needs of their clients and not the administration's perception of student needs. No references. ED'A

Comments: The non-Indian author, with little knowledge of Indian people expresses his high regard for the students capacities in this enthusiastic report. A promising beginning. ED'A

BERRY, J. W. "Psychological Research in the North."
Anthropologica 13 (1971): 143-157.

Descriptors: Eskimos/ Central and Eastern Arctic/ *Cognitive Processes/ *Personality Traits/ *Cultural Adaptation/ Review of Literature

Identifiers: Canada

Abstract: A review of research on northern natives for evidence of formal psychological studies in the 60's. Psychologists have done more research in cognitive skills than on any other aspect of human behavior. The data suggests a "northern cognitive style" which has prepared them well for western notions of education. No formal studies were found in the area of values, attitudes, and motives. While more work has been done on personality than on cognitive skills, almost none of it has been done by psychologists. Psychiatrists and psychologically sophisticated anthropologists have examined mental health, psychopathology, and basic personality trends in the north which indicate a northern pan-ethnic adaptation of personality characteristics to traditional conditions of life in the north. Work on the effects of acculturation show that the already high level of perceptual skills of Eskimos tend to increase with acculturation while habits of perceptual inference alter to be more like those of western perceivers. Differences are found in the performance of town and bush dwellers on a variety of cognitive tests. Attitudinal change studies reveal reasonable adjustments to wage employment and differences on modernization scales with significant relationships detected with age and education. The largest body of literature is that concerning personality change, most of it by anthropologists and a few psychiatrists, all of which points to a homogeneity of personality traits across the northern regions. A number of studies have focused on the stressful and more negative aspects. Two recent studies concern Eskimo psychological adaptation to Arctic urbanization, and patterns of psychological response to acculturation. There is an urgent need for research by psychologists to provide: 1) a base of cognitive and personality characteristics, perceptual and intellectual abilities, and emotional tendencies fostered in traditional life; 2) goals and aspirations of the people, and motives for pursuing these goals; and 3) psychological problems of transition during acculturation, a substrate of ethnic relations, and implications of cultural pluralism as an ideology for Indian/Eskimo educational systems. If not done, psychologists cannot blame physical scientists and other agents of technological change for their lack of concern when they scramble for the material resources of the north. 48 references. GJT

Comments: A positive point is made by the author that little has been done on the "culturally deprived or disadvantaged" and attributes it to the general lack of psychological research on northern natives. From the literature available, it appears that the northern natives have been examined by all disciplines of behavioral science from a more positive perspective than have the Indians of the "lower 48". GJT

BITTKER, Thomas E. "Dilemmas of Mental Health Service Delivery to Off-Reservation Indians." Anthropological Quarterly 46 (July 1973): 172-182.

Descriptors: Off-Reservation/ *Delivery of Services/ Great Basin/ Southwest/ California/ Alcohol Misuse/ Mental Disorders/ *Mental Health Programs and Services/ *Program Development

Identifiers: U.S./ Arizona/ Nevada/ Utah/ California

Abstract: Southwest Indians from the Phoenix Catchment region are the subjects of this article which points out their ambiguous status once they leave the reservation Mental health program. The general population are not aware of Indians and more often feel no responsibility as they are considered to be wards of the government. At the same time the government considers them to be outside the scope of federal programs which are reservation based. Their need for services is evident in increased rates of arrests, alcoholism and alcohol related illnesses and deaths, suicide attempts and other socio-emotional disorders. Indian Health Service attempts to fill the gap are thwarted by understaffed and inadequately funded programs dictated by a rapidly emerging federal policy to deemphasize the delivery of direct services to all the population--white or Indian. The author recommends comprehensive efforts to remedy the overall socio-economic conditions which underlie most mental problems rather than piecemeal efforts aimed at assimilating the American Indian into the larger dominant culture. A caution is offered to approach Indian problems with sensitivity to the needs of various cultural groups among the off-reservation Indian communities and with a willingness to invite each of these groups into participation with Indian oriented programs. 8 references GJT

Comments: An unbiased and thorough representation of the anonymity of many Indian people who venture away from the protection and nurturance of the federal reservation. GJT

WESTERMEYER, Joseph. "Chippewa and Majority Alcoholism in the Twin Cities: A Comparison." Journal of Nervous and Mental Disease 155 (November 1972): 322-327.

Descriptors: Chippewa/ Eastern Sub-Arctic/ Urban Areas/ *Alcohol Misuse/ Medical Institutions/ Alcoholism Treatment Programs and Services/ *Native-Non-Native Comparisons/ Adults/ Sex Differences/ Epidemiological Study

Identifiers: U.S./ Minnesota

Abstract: An epidemiological study to see whether alcoholism varies with ethnicity. The subjects are 30 Chippewa requiring hospitalization at the University of Minnesota Hospital in Minneapolis and 200 consecutive patients admitted to the alcoholism unit at St. Paul-Ramsey Hospital. Variables included race, age, sex, marital status, employment, withdrawal symptoms at time of admission, and serologic tests for hepatic function and nutritional status. Results show that previously reported differences between Indian "social" alcoholics and majority "true alcoholics" drinking have no validity. In the study group there were no significant differences in sex ratio, psychiatric evaluations, or hepatic size or function. The differences that are present: absence of a spouse, unemployment, severity of withdrawal symptoms, and the fact that Chippewa women progress rapidly into alcoholism at an early age, can all be related to socio-cultural variables present within the Chippewa and majority populations, rather than to intrinsic differences in the alcohol syndrome. Contains detailed results and tables (4) on demography, employment, severity of withdrawal, comparison of females by age, and majority and Chippewa alcoholics by age and sex. 18 references. GJT

Comments: Similar studies among other Indian tribes have pointed out the relationship between employment and stability of marriage contributing to the enhancement of alcoholism morbidity. As Dr. Westermeyer points out, this chain of events is controlled by institutions and job markets outside the domain of the Chippewa sociocultural and political realm. GJT

FURST, Peter T. "The Roots and Continuities of Shamanism." *ArtsCanada, Thirteenth Anniversary Issue*. (December 1974): 33-60.

Descriptors: *Traditional Healers/ *Native American Religions/ Native American Etiology/ *Traditional Use of Drugs, Hallucinogenics, and Alcohol/ Culture Specific Syndrome--Witchcraft/ Culture Specific Syndrome--Soul Loss

Identifiers: Mexico/ U.S./ Canada/ Asia/ South America

Abstract: Shamanism is a world-wide phenomena with roots in hunting and gathering societies. It survives today with surprising strength even in areas where the indigenous population has farmed for thousands of years. Shamans may co-exist or merge with sacrificing priests, but wherever they survive, the fundamental assumptions are the same. The shamanic universe is multi-layered with an Underworld and an Upperworld. Man, animal and all phenomena of the environment are qualitatively equal. Physical survival depends on a multi-dimensional equilibrium of which the shaman is guardian and for whose maintenance he marshalls all his gifts. The essential life force animating man and animal resides not in the perishable flesh or vital organs but in bones. The identification of bone and sensitive soul is so complete that almost identical terms are used for both. Another over-riding concept is of male-female unity and qualitative equivalence of the sexes as prerequisites for fertility and survival. Some ecological models weighted in favor of physical adaptation have imagined that hunting and gathering peoples were only concerned with survival, but the intellectual complexities, cosmologies, rich poetic imagery and language of the precariously balanced shamanistic hunting groups should correct these preconceptions. Two theories dominate shamanistic epistemology: abduction of the soul or its accidental straying from its owner, and the introduction of a foreign object into a persons body. Every shaman is a curer but not every curer is a shaman. The shaman above all is a person who has passed through a severe psychic and physiological crisis. He has had arduous training, and has died and been reborn ritualistically. He is strong and healthy, strong willed, highly intelligent and imaginative. He is the guardian of the physical and metaphysical equilibrium of his society; a sick man who has succeeded in curing himself and balancing his life. 50 illustrations. ED'A

Comments: One of the better summaries of the anthropologist's view of shamanism with many interesting illustrations. ED'A

TORREY, E. Fuller. "Mental Health Services for American Indians and Eskimos." Community Mental Health Journal 6 (December 1970): 455-463.

Descriptors: *Mental Health Programs and Services/
*Program Development/ *Native American Personnel/
*Traditional Healers/ *Mental Health Paraprofessional
Personnel/ Culture-Based Psychotherapy/ Culture Specific
Syndromes/ Eskimos, Alaskan/ Western Arctic/ Off-
Reservation

Identifiers: U.S./ Alaska

Abstract: Past and present mental health services for American Indians and Eskimos are surveyed and found to be inadequate. A plan is outlined for the development of such services based upon a cooperative rather than a paternalistic venture with these minority groups. The plan is based upon the use of indigenous therapists for individual and group psychotherapy, the modification of etiological beliefs, and an emphasis upon primary prevention. The Alaskan Eskimo is used to illustrate how these principles could be put into effect. The outcome would be a system of mental health services specifically adapted to the culture, realistically commensurate with available manpower, and compatible with dignity for the group. EFT (Authors abstract)

Comments: Indian tribes of North America and their contact with mental health clinics have not always been rewarding or conducive to behavioral change that is culturally acceptable. Utilization of indigenous therapists has been proven successful in most areas where the training of such personnel is carefully structured and sequential regarding levels of competence. Mental health services for Indians can improve impressively with the use of these "indigenous therapists" who are knowledgeable of the culture, language, and mores of their respective tribes. Above all, they offer continuity of care in government programs where white "professionals" are transients. GJT

MATCHETT, William F. "Repeated Hallucinatory Experiences as a Part of the Mourning Process Among Hopi Indian Women." Psychiatry 35 (May 1972): 185-194.

Descriptors: Pueblo, Hopi/ Southwest/ Adults/ Female/ Reservation/ *Depression/ *Grief Reaction/ Clinical Study/ *Culture Specific Syndrome--Ghost Sickness/ Dreams and Vision Quests/ Emotional Restraint
Identifiers: U.S./ Arizona/ Hopi Reservation

Abstract: During a period of mourning, the Hopi clearly and repeatedly hallucinate the presence of a recently deceased family member. This represents and unusually clear and open statement of a very common, shared human experience which is part of the cultural past of the majority society, but now is considered an unconscious mental mechanism or the discomforting production of a psychotic mind. The Hopi have an extraordinarily complex and sophisticated level of interest in their own intrapsychic lives. Three examples of hallucinatory experiences share a core of experience. All are older women who experienced a series of meaningful losses, and were clinically depressed. None were clinically psychotic. The phenomenon appears to have occurred at the junction between faulty and intact reality testing. The apparition could be talked to, but the talk concerned his/her being dead and gone. It is important to recognize that very common universal human needs and universal psychic mechanisms can often be expressed in idiosyncratic ways in different cultures. The hallucinatory phenomenon is one facet of varied responses a Hopi person has available in attempting to bear intense grief. It can mitigate psychic pain, or it can get out of hand and add the burden of crippling fear to grief. When it does work, it offers restitution of an intolerable loss. It provides comfort or an arena in which old conflicts can be worked out. 14 references; 3 examples. ED'A

Comments: The article shows deep respect for the reality of the experiences of the author's patients, and serves as an example of a positive approach to therapy with patients of another culture. ED'A

HOYT, Elizabeth A. "Young Indians: Some Problems and Issues of Mental Hygiene." Mental Hygiene 46 (January 1962): 41-47.

Descriptors: *Preventative Mental Health Programs/ *Youth/ Southwest/ Self-Concept/ Employment/ *Cross-Cultural Stress/ *Program Development/ Native American Values

Identifiers: U.S.

Abstract: Little is known about either the mental health problems of Indians undergoing cultural change or constructive measures to deal with them. There is no preventive mental health program for Indians.. Objective research would help one to know the needs of Indians without contributing to their demoralization. Young Indians leave school earlier than whites and are more difficult to treat for adjustment problems. In order to discover what Indians want and what stands in the way of their getting it, 582 essays on "My Hopes for My Life on Leaving School" were secured from Indian children 15-17 years in all types of schools. Essays from 207 white children of the same age served as a control. Young Indians made no reference to traditional Indian values. About a third of young Indians mentioned love or concern for family and tribe, but no white child spoke of love for family. Love of humanity and a desire to serve it was mentioned instead. Indian children indicated a desire for material possessions, whereas white children mentioned this less often, indicating a possible taking for granted of possessions. Indian children wanted steady jobs but knew little about the range of jobs available and how to prepare for them. Either school help in vocational planning is not what is should be or the children are not ready for the information given. One of the most striking results of this study is the psychological insecurity that Indian children express. They have more humility of ambition, and much more lack of confidence in their ability to "make the grade" than do white children. In order to check what was available to help Indians adjust after school, the author also made contact with employers who successfully employed Indians. They attributed their success to allowing their employees to go home and come back with welcome when they wanted to. One community agency was dissatisfied with what it was doing with Indians. Public agencies were often in disagreement as to what was needed, and worked at cross purposes. 7 references. ED'A

Comments: This article was written at the height of the drive for acculturation of Indians, and their assimilation into white society. ED'A

KINZIE, J. David; Shore, James H.; and Pattison, E. Mansell. "Anatomy of Psychiatric Consultation to Rural Indians." Community Mental Health Journal 8 (August 1972): 196-207.

Descriptors: *Consultation/ *Mental Health Programs & Services/ Reservation/ Northwest Coast/ Mental Health Paraprofessional Personnel/ *Program Development/ Native American Personnel/ Epidemiological Study/ Mental Disorders/ *Delivery of Services
Identifiers: U.S.

Abstract: Two senior psychiatry residents compose the first psychiatric consultation team to a Northwest Coastal tribe. They spent two days weekly at a rural, isolated village of 500 persons over a 6 month period for a total of 44 days. The first task was the successful negotiation of consultation contracts with IHS, BIA, and the Tribal Council. Sanction from the tribe came only after several months of work which allowed involvement in a number of politically sensitive community problems. The health clinic was selected as a point of entry because of its visibility and informal acceptance by the community. Consultation with the staff involved problematic cases, general problems of practice, specific case evaluation and review of ongoing problem cases managed by the physician. Consultation with two Community Health Representatives assigned to the clinic resulted in clarifying of their roles in the community, increased their psychiatric knowledge, and developed their capacity to function in a therapeutic role with decreased anxiety. One-third of the consultation contacts were direct services to 21 patients seen on an average of two to three times. The immediate crisis was dealt with and follow-up was handled by community personnel. A systematic method of program evaluation was carried on to prevent premature solidification of consultation work and provide guidelines for necessary change and development. Data from a parallel epidemiological study found that 35% of the community had a diagnosis of alcoholism and 22% physiological reaction, primarily peptic ulcer. None of these cases were referred for evaluation. The data indicates that this community does not define alcoholism as an illness nor is medical aid seen as an appropriate response, whereas psychophysiological illness is seen solely as a medical problem. Indirect psychiatric service may be more appropriate in this cultural context than any attempt to redefine these problems as psychiatric illness. Community acceptance and recognition of the value of the project was exhibited by a request for an ongoing consultation program. 17 references. GJT

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KUNITZ, Stephen J.; Levy, Jerrold E.; and Everett, Michael. "Alcoholic Cirrhosis Among the Navajo." Quarterly Journal of Studies on Alcohol 30 (1969): 672-685.

Descriptors *Alcohol Misuse/ Navajo/ Southwest/ *Physical Health & Illness/ Epidemiological Study/ Reservation/ IHS/ Sex Differences/ Native-Non-Native Comparisons/ Adults/ Demographic Study
Identifiers: U.S./ Arizona/ New Mexico/ Utah/ Navajo Reservation/ Anglo Americans

Abstract: An epidemiology of Laennec's cirrhosis as a direct guage of high alcohol intake among those Navajo living on or adjacent to the reservation. Three complete years of data are drawn from discharge summaries at the Navajo Area U. S. Public Health Service hospitals on every patient who received either a primary or subsequent diagnosis of cirrhosis of the liver. Results of comparisons show that Navajo mortality rates are about half what is reported for the nation. Diagnosed cases by area within the reservation bear out predictions by the authors' that a higher concentration of cases would be found in the Gallup-Tohatchi Service Unit as it includes a number of small settlements along Route 66 and also the city of Gallup which serves as its communication center and affords easy access to alcohol. By contrast, the remote areas of Kayenta and Chinle have a lower number of cases than would be expected. The increase of incidence can be measured by degrees of contact with and availability of off-reservation sources of alcohol. Comparison of cirrhosis by Service Unit area show no significant difference in death rates. Fifty-three patients are male with an average age of 41.2 years, and 35 patients are female with an average age of 44.3. Implications of more serious problems among women is reflected by the fact that 10 of the women died compared to only 7 of the men. Among Navajo cirrhotic patients there tend to be more that are divorced, separated, or widowed than the general pattern of the total population. Differences in mortality rates between Navajo, other tribes, and urban skid-row populations suggest that these differences may be explained by sociologic factors associated with the shift from country to city life. The picture of the addicted Navajo drinker should be changed drastically and defined and evaluated in terms of related socioeconomic problems. 30 references; 4 tables on deaths by year among Navajo and all races, cases of diagnosed cirrhosis of Navajo in USPHS hospitals, by reservation area, and deaths by area. GJT

Comments: These authors note the possibility of an inherited resistance to cirrhosis by other researchers, but their findings do not support this. GJT

LANDES, Ruth. "The Abnormal Among the Ojibwa Indians."
Journal of Abnormal and Social Psychology 33
(1938): 14-33.

Descriptors: Chippewa/ Eastern Sub-Arctic/ Traditional
Healers/ *Culture Specific Syndrome--Windigo Psychosis/
*Anxiety/ *Depression/ Psychoses/ Neuroses
Identifiers: Canada/ Ontario

Abstract: Definite personality traits are fostered within the economic framework of the Ojibwa winter hunting ground where the family is all alone in the world and the man is forced out, sometimes for weeks, by the insistent need for food and the fear of failure. Case histories, gathered over three years, are the basis for this discussion of psychic disorders and their inter-relation with a culturally inculcated ethos saturated with anxiety and with a realistic basis of often reoccurring periods of starvation. All neuroses and psychoses, while manifested differently in different people, are considered by the Ojibwa to be windigo. Windigo is caused by threatened starvation on the winter hunting ground and is attributed to some threat made during a summer quarrel, probably by some shaman. It can strike shamans and non-shamans, "women raised like men," and women who are non-dominant and frightened. Symptoms are the same in all cases: Withdrawl into melancholia, wanting to eat people but afraid, and violence which is usually the compulsive carrying out of their cannibalistic desires. Shamans do not succumb to cannibalism, apparently dissipating their violent stage into acts of aggression against their persecutor. Cannibalism can be averted in non-shamans by tender, loving care from a family member. Windigo in a shaman is incurable unless he can throw it off in combat. Two other abnormal behaviors identified by the Ojibwa are: 1) "He is not a man." These persons who refuse to participate in life around them, quietly supporting themselves and their families, and refusing to bestir themselves after glory. 2) Women who refuse to marry. They are considered to be criminally insane, spoiling the sexual sport of men and handicapping them in gaining their livelihood. Women can adopt male techniques which allow them to live alone while males cannot adopt female techniques without losing caste. Women characteristically do not have power drives and use male techniques to meet specific emergencies after which they drop them. The fact that windigo does not occur among capable, dominant women is a test case which points to the cultural etiology of the disorder. 1 reference. GJT

HERREID, Clyde F., and Herreid, Janet R. "Differences in MMPI Scores in Native and Non-Native Alaskans." Journal of Social Psychology 70 (1966): 191-198.

Descriptors: Alaskan Natives/ Western Arctic/ *Psychological Testing/ Native-Non-Native Comparisons/ *Personality Traits

Identifiers: U.S./ Alaska/ Minnesota Multiphasic Personality Inventory

Abstract: The Minnesota Multiphasic Personality Inventory (MMPI) was used to compare native with non-native students at the University of Alaska. T-scores and the nonparametric Wilcoxon sign rank test were used for analysis. A profile analysis was developed using the Welsh coding system. Both female and male natives had higher scores than did their non-native counterparts ($p=.05$). The specific scales where non-natives had higher means were the "Hysteria" and "Masculine-feminine interest" for the males; and "Hysteria," "Paranoia," and "Hypomania" for the females. Only the reversal of the "Masculine-feminine interest" was marked; the native male is less feminine than the non-native male. In the native male profile the relative position of "Depression" is elevated and "Masculine-feminine interest" is depressed compared to the non-native. Aside from these differences, the profiles are similar with peaks at "Psychasthenia" and "Schizophrenia" and valleys at "Hypochondriasis" and "Social introversion-extroversion." Alaskan college students were generally more deviant except for tendencies of the males to be less emotionally excitable and the females to be less masculine than their counterparts in the college population at large. The mean scores for both native and non-native Alaskans conform to the previous findings that males are more deviant than female college students. When the mean scores of native males were ranked, the Aleuts were most deviant, then the Eskimos, followed by the Indians. For females, the Aleuts were generally highest, followed by the Indians and then the Eskimos. 2 tables; 14 references. MSB

Comments: The authors' recognize the hazards involved in assuming that the MMPI will validly identify the same personality trait in different cultures. "It is probable that the degree of contact between the western and native cultures is partly responsible for (the above) differences; certainly cultural values differ. The differences among groups may reflect the degree of acculturation into U.S. society." MSB

HONIGMANN, John J., and Honigmann, I. "How Baffin Island Eskimos Have Learned to Use Alcohol." Social Forces 44 (1965): 73-83.

Descriptors: Eskimo/ Central & Eastern Arctic/ *Alcohol Drinking Patterns/ Legal Issues/ *Cultural Adaptation/ Adults/ Off-Reservation
Identifiers: Canada

Abstract: From exuberant, relatively unpatterned, and alarming drinking behavior following the legalization of Canadian Eskimo drinking in 1961, the Eskimo of Frobisher Bay have turned to a rational use of alcohol. At first, lacking tested patterns of drinking, they drank without full awareness of consequences. During the first half of 1961 of 48 convictions, 40 were Eskimo, and 6% were connected with drinking. The second half of 1961, 65 of 68 convictions were Eskimo and 70% were for excessive drinking. However, drinking by Frobisher Bay Eskimo is not deficiency motivated. To reason that Eskimo rushed to use alcohol because of the stress of rapid culture change is to apply theory in a stereotyped way. Many Eskimo have successfully adjusted to town living and compare alcohol with other sources of happiness which can be tapped in Frobisher Bay. In September 1961, two administrative rules were instituted in the face of increasing public drunkenness and violence. The tavern stopped selling beer to be taken off the premises, and customers had to wait 3 weeks to pick up paidfor purchases at the liquor board. Beer sales to Eskimo fell from 4,200 cans in August to 540 cans in September. Eskimo say that drinking is highly spontaneous, found the 3 week delay preposterous, and stopped buying at the liquor board. Public drunkenness declined and criminal offenses fell from 26 in the first 4 months to 11 in the second 4 months of 1961. A combination of personal learning and external regulations is responsible for new drinking patterns. Presently alcohol consumption correlates directly with economic and social status. High purchasers are more often steadily employed and Eskimo community leaders are well represented among high purchasers. High purchasers appear less often in court than do low and irregular purchasers who have spottier employment. Younger people however, are being arrested more often for liquor and other offences and it remains to be seen how they will adjust. The data fails to confirm allegations that Frobisher Bay is a highly disorganized community. Apprehension concerning drinking exists in Eskimo themselves and helps to control their intake. 6 References. 6 Tables. ED'A.

Comment: Excellent research using extant demographic data. Abundant statistics and well presented rationale for procedure makes this model article worth reading in the original. ED'A

MASON, Evelyn P. "Stability of Differences in Personality Characteristics of Junior High Students from American Indian, Mexican, and Anglo-ethnic Backgrounds." Psychology in the Schools 8 (January 1971): 86-89.

Descriptors: Secondary Schools/ *Personality Traits/ *Native-Non-Native Comparisons/ Sex Differences/ Self-Concept/ Achievement/ Motivation/ *Psychological Testing/ *Youth

Identifiers: U.S./ Project Catch-Up/ Anglo-Americans/ Chicanos/ California Psychological Inventory

Abstract: Forty-eight 13 and 14 year old junior high school students (25 Indians, 11 Mexicans and 12 Anglos) who were participating in Project Catch-Up, a summer educational enrichment program, were administered the California Psychological Inventory in 1968 and again in 1969. Analysis of variance was used to evaluate the test results. The most significant general finding was that for both males and females no significant effect was found with reference to time of test. The attitudes voiced at the time of the first testing remained essentially the same when the participants were re-tested 9 months later despite intervening enrichment experiences. Other significant results are as follows: Anglo males scored higher than Mexicans and Indians on the subscales of capacity for status, responsibility, tolerance, communality, achievement via conformity, achievement via independence, intellectual efficiency and psychological mindedness; Anglo males scored higher than Mexicans only on social presence, and higher than Indians only on sense of well-being and socialization; Indian and Mexican males did not score significantly different on any of the subscales; Anglo females scored higher than Mexicans and Indians on flexibility; Anglo females scored higher than Mexicans only on socialization and communality, and higher than Indians only on capacity for status, social presence and psychological mindedness; Mexican females scored higher than Anglos and Indians on sociability, higher than Indians on dominance, capacity for status, social presence and self-acceptance, and higher than Anglos on good impression; Indian females scored higher than Mexicans on communality. The Significant overall ethnic difference ordered with the Anglos highest and the Indians lowest found in previous studies essentially was cross-validated in the present study. 6 references. MS6

STRIMBU, Jerry L.; Schoenfeldt, Lyle F.; and Sims, O. Suthern. "Drug Usage in College Students as a Function of Racial Classification and Minority Group Status." Research in Higher Education 1 (1973): 263-272.

Descriptors: *Drug Use/ Native-Non-Native Comparisons/ *Colleges and Universities/ *Young Adults/ Epidemiological Study

Identifiers: Black Americans/ Anglo-Americans/ Asian Americans/ U.S.

Abstract: Post-secondary students (20,547) of a large southeastern state were administered a questionnaire composed of 112 multiple-choice items of three general types: 1) classification items (age, sex, race, etc.); 2) biographic data information items; and 3) items concerning drug abuse and attitudes toward drugs. For the drug items, differences between racial groups in reported usage were examined with one-way analysis of variance. Significance was established by using Newman-Keuls post-hoc comparisons of means. Z-tests were used to evaluate the mean differences between black students in a "majority" status (black students attending a predominantly black institution) and those in a "minority" status (attending a predominantly white institution). 4 tables; 9 references. MSB

Comments: The research deals primarily with black subjects. The only reference to American Indians and drug usage is in relation to the Newman-Keuls analysis of significance. The authors' note that, "Indians differed significantly from other racial groups on 25 of the 36 possible comparisons (of drug usage vs. racial group), and the only instance where they had a significantly lower usage level was in comparison to blacks on alcohol." This statement of "significance" is followed with a footnote; "A statistical comment is in order concerning the use of the Newman-Keuls analysis for groups with disproportionate Ns. Although the assumption underlying this test does not require equal Ns, it does assume similarity of Ns. When similar Ns are not used, as in this study, there is a tendency for the smaller groups to be shown as more deviant." Out of an N of 20,547, 76 were American Indian. MSB

WANGLER, David G. "Science, Magic, and Culture."
American Indian Culture and Research Journal 1
(1974): 14-16.

Descriptors: *Native American Religions/ Cross-
Cultural Stress/ Navajo/ Southwest/ Education Programs
and Services/ *Anthropologists
Identifiers: U.S.

Abstract: A brief essay on the dichotomy of world views between the North American Indians and the white majority. The author presents a generalized theory on Indian magic realizing that tribes share many commonalities but differ greatly in other aspects of cultural phenomena. The Indian traditionally relates to the environment through ritual and magic. Don Juan, Yaqui Indian sorcerer, and his decidedly different view of the world and its meaning is used as an example. The white scientific view is seen as an analytic detached approach to the world that is too narrow, too restrictive, and that it reveals too little of the mystery and magic that surrounds us daily in our natural environment. Practical consideration is issued as a need to understand that the objective data gathered on Indians or minority groups is not necessarily the way of obtaining knowledge. In this context, educational implications are resolved to be preconceived notions of dealing with reality that have no validity to Indians and that a deep awareness of one's own cultural bias is essential for anyone working with people of another culture. GJT

Comments: This article is indicative of current interest in trans/cross cultural psychiatric efforts to investigate cultural phenomena in relation to Western ideology. The outcome in an eclectic approach to a greater understanding of "illness" in a specific cultural context which has positive implications for more accurate diagnoses of mental illness among minority groups. GJT

JILEK-AALL, Louise. "The Western Psychiatrist and His Non-Western Cienteles." Canadian Psychiatric Association Journal 21 (October 1976): 353-359.

Descriptors: *Mental Health Professional Personnel/
*Psychotherapy/ Coast Salish/ Northwest Coast/ *Culture
Based Psychotherapy/ Cross-Cultural Stress/ *Culture
Specific Syndromes

Identifiers: Canada/ British Columbia

Abstract: A Western patient and his psychiatrist know the roles they have to play during their encounters, but an Indian patient coming for the first time has no clue about what to expect, and his silence is interpreted as hostile defiance, or he is thought to be "poorly motivated" or "lacking in cooperation" by his non-Indian therapist. For many Indians of the Fraser Valley of British Columbia, emotional disorders are still the domain of indigenous healers. The healer is endowed with supernatural power and recaptures a person's soul, or extracts the sick-making power from the patient who is passive during the ceremony. Family members discuss his symptoms with the healer, and the patient allows himself to be manipulated in whatever way the healer chooses. This explains the Indian patient's apparent lack of initiative when facing the Western psychiatrist. When being healed in the traditional manner the patient's family is present and supportive as he is reoriented toward the Indian culture. He visits the Western therapist alone and the individualist and rationalist bias of the therapist alienates him even further from his cultural roots. However, there are numerous Indians who do not believe in traditional cures, but who do not recognize the psychogenic basis for their symptoms and are referred by a general practitioner to the therapist. If the Western therapist can recognize the difference in expectation of his patient, perceive his apprehensions, and learn enough of the culture to respect it, there are ways of doing therapy. The therapist must first try to provide some symptomatic relief as quickly as possible, and then find common ground on which to base a dialogue. Mythological themes and story-telling can be used, and the patient is able to express his feelings either about the story or through story-telling itself. Joint sessions with close relatives help the family understand the patient's problems and therapeutic goals. No references; summary table of differences between the "classical psychiatrist" and the non-Western patient. ED'A

Comments: A personal account of this therapist's development of a working therapy with Indians, including pragmatic suggestions about how to do it. ED'A

SONTAG, Ed. "Washington Report." Education and Training of the Mentally Retarded 7 (October 1972): 157-159.

Descriptors: *Mental Retardation/ IHS/ BIA/ *Program Development/ *Education Programs and Services
Identifiers: U.S.

Abstract: A report on new programs from the Bureau of Education for the Handicapped, Division of Training. It announces the formation of an Interagency Council on Indian Education for Health to coordinate education and health programs that serve American Indians and Alaska Natives. Chaired by a Hopi Indian, the council is representative of the Bureau of Indian Affairs, the Indian Health Service, and the Presidents Committee on Mental Retardation. Their primary objectives will be to introduce a comprehensive health curriculum in BIA schools, to develop health education materials especially in maternal and child care, recruit and train Indian professionals in education, health, and social services, institute a pilot screening program for identification of handicaps at an early age, and to provide direct services to mentally retarded/deaf persons on reservations. This report declares the creation of a National Task Force on Mental Retardation/Deafness, new procedures for administering college and university training grants under PL 91-230, Part D, increased financial aid to support historically Black colleges and a recognizable beginning on Indian and Chicano educators of handicapped children. GJT

SCHUBERT, Josef, and Cropley, A. J. "Verbal Regulation of Behavior and IQ in Canadian Indian and White Children." Developmental Psychology 7 (November 1972): 295-301.

Descriptors: *Children (school age)/ *Intelligence/
*Psychological Testing/ Native-Non-Native Comparisons/
*Culture Fair Tests/ Cree/ Plains
Identifiers: Canada/ Wechsler Intelligence Scale for
Children/ Saskatchewan/ Anglo-Americans

Abstract: This study seeks to determine whether there are qualitative differences between two races in intellectual processes. Two groups of children were trained in the use of strategies for solving Similarities and Block Design Problems from the Wechsler Intelligence Scale for Children, and were given a test of verbal regulation of behavior, using an apparatus requiring a motor and verbal response which measures the subject's ability to rely on the second signal system in a learning situation. The subjects ranged in age from 6-15 years and originated from varying socio-economic and cultural environments, with Cree as the predominant language of the Northern group. Test results showed a significant relationship between IQ and ethnic background with the Northern children scoring lowest. Differences in the IQ of Indian students were related to the amount of contact with the white urban culture. Detailed analysis of the reaction to training and the verbal regulation of behavior scores convince the authors that the Northern children are not biologically deficient but are underdeveloped in the areas of reflective verbal thought. Within their own environment the Northern students were observed to adjust adequately to the kinds of problems that confront a hunting society. GJT

Comments: Considering that Indian children traditionally score low on tests requiring verbal responses, a question arises as to whether the results would have differed given the exact tests, the same protocol, and the inclusion of experimentors fluent in the Cree language. GJT

JEWELL, D. P. "A Case of a 'Psychotic' Navajo Indian Male." Human Organization 11 (Spring 1952): 32-36.

Descriptors: Navajo/ Southwest/ *Psychoses--Schizophrenia/ *Psychotherapy/ Language Handicaps/ Conservation of Cultural Identity/ *Institutionalization/ Mental Health Institutions/ Psychological Testing/ Passive Resistance

Identifiers: U.S./ New Mexico/ Draw-A-Man-Test

Abstract: An "Ethnopsychological" study of an institutionalized patient whose diagnosis of catatonic schizophrenia is lacking in substantiating personality symptomology. Over 11 months, and through the use of the DAP and other psychological tools, examinations of Navajo ethnology, field compilation of social history, and close observation and interviews with the patient, the author casts doubts as to the reliability of "Anglo" or "European" techniques in determining psychiatric illness among traditional cultures. Salient features of the patients behavior which, of themselves are indicative of psychoses are found to be cultural defense mechanisms of rigidity, constriction, and general psychic withdrawal which serve to maintain the patient's ego structure during a prolonged period of stress. The author's efforts result in deinstitutionalization of the patient. The author concludes that while it is difficult to reconcile overt behavior with covert personality dynamics even among patients of general "American cultural patterns," a concerted effort should be made in evaluating individuals far removed from acculturation. Three references. GJT

Comment: A good example of misdiagnosis and explanation for its occurrence. CLA

KLEINFELD, J. S. "Characteristics of Successful Boarding Home Parents of Eskimo and Athabascan Indian Students." Human Organization 32 (Summer 1973): 191-199.

Descriptors: Eskimo/ Western Arctic/ Athabascan/ Yukon Sub-Arctic/ *Youth/ *Family Problems/ *Adoption & Foster Families/ *Non-Interference/ Emotional Restraint/ Boarding Homes
Identifiers: Alaska

Abstract: This study identifies characteristics of successful and unsuccessful boarding home parents for Athabascan Indian and Eskimo students. The applied research objective was to develop improved methods of parent selection. The theoretical objective was to develop a model defining psychological characteristics of whites who are effective in these types of cross-cultural assistance relationships. Using the framework of social exchange theory, interviews were held with 28 students and 30 parents to determine the rewards and costs perceived in the relationship and what behaviors of the successful boarding home parents increased students rewards and reduced their cost. Primary results were emotional rather than material for students. Successful parents were highly demonstrative and were unconcerned with whether the students returned their affection. They were often unaware of emotional overtones of ambivalence from the students. Unsuccessful parents were controlling and interpreting behavior on the basis of their own cultural norms and communicated, unintentionally but powerfully, messages of rejection through their desire to "improve" or mold the student. Cost for both parent and student occurred primarily in terms of the control dimension of the relationship. Successful parents reduced student cost by making fewer absolute demands on them, the key being expression of demands indirectly to preserve the student's feeling of autonomy. This study suggests the dimensions of communicated warmth and perceived demands might be fruitful in distinguishing the psychological characteristics of effective and ineffective whites in other types of cross-cultural relationships. 24 references. Author's abstract expanded. GJT

Comments: Well done and particularly sensitive to cultural aspects in a positive manner. This type of model would be very useful in selection of other types of temporary caretakers of Indian children as well as potential adoptive parents. GJT

MASON, Evelyn P., and Locasso, Richard M. "Evaluation of Potential for Change in Junior-High-Age Youth from American Indian, Mexican, and Anglo Ethnic Backgrounds." Psychology in the Schools 9 (October 1972): 423-427.

Descriptors: *Secondary Schools/ *Children (school age)/ *Psychological Testing/ Native-Non-Native Comparisons/ Sex Differences/ *Achievement/ *Schools/ Drop Outs/ Self Concept

Identifiers: U.S./ Anglo-Americans/ Chicanos/ California Test of Mental Maturity/ California Achievement Test/ California Psychological Inventory/ Washington/ Project Catch-Up

Abstract: Northwest Washington junior high youths from poverty circumstances are evaluated one year following their participation in Project Catch-Up, a 6 week residential program of academic remediation/acceleration and general cultural enrichment to enhance achievement and forestall dropout rates. Ninety-eight students (55.1% Indian, 17.3% Mexican, and 27.6% Anglo ethnic) from the '68-'69 cycles are retested on the California Achievement Test of Mental Maturity, the California Achievement Tests of Reading and Arithmetic, and the California Psychological Inventory. Results showed that no group did significantly less well on the after test. Arithmetic sub-scale and ~~scale~~ response to the CTMM remained constant and other ~~measures~~ improved significantly. Overall data provided evidence that an intensified summer program was beneficial and led to increased basic skills and generally more positive views of self worth. However, these improvements were at a slower rate than is expected for the average public school student. Indian students' low achievement and attitude toward self persisted over time. 8 references. GJT

SHORE, James H., and Von Fumetti, Billee. "Three Alcohol Programs for American Indians." American Journal of Psychiatry 128 (May 1972): 1450-1454.

Descriptors: *Alcoholism Treatment Programs and Services/ *Native American Administered Programs And Services/ Adults/ *Program Evaluation/ Ute/ Apache, Jicarilla/ Southwest/ Reservation
Identifiers: U.S./ Uintah and Ouray Reservation/ Utah/ New Mexico/ Nevada

Abstract: Probably no other condition adversely affects so many aspects of Indian life as does alcoholism, and few have been helped by the traditional medical approach, or by non-Indian Alcoholics Anonymous. Alcohol treatment programs for Indian tribes are a recent development. The Ute Tribe, Jicarilla Apache, and the Nevada Inter-Tribal urban program have the following characteristics in common: 1) they evolved within Indian communities, and were sponsored by a tribal government officials; 2) they were developed outside of but coordinated with the Indian Health Service; 3) there is intensive social casework and vocational rehabilitation, with employment of non-drinking Indian alcoholics as caseworkers; 4) there is a non-drinking adjustment for the alcoholic; 5) the court refers the majority of cases; 6) there is respect for the special characteristics of Indian culture by avoiding group meetings in which a confession of behavior or intimate feelings is the main goal; 7) there is an emphasis placed on family adjustment, vocational rehabilitation, education about alcohol and involvement of youth. The total number treated by the three programs is 642. Court referrals equaled 56%; self-referred, 22%; direct case findings, 06%; IHS referrals, 06%; and family referrals, 02%. All three programs used equivalent ratings but statistics are from various sources and lack standard criteria. Patients are evaluated after one to four years. A combined rating for all programs of "clear improvement" equaled 20%; "erratic improvement," 28%; "unimproved," 27%; and 17% were lost to follow-up. The Nevada urban program found that there were more women than men referred by the court, but twice as many women as men showed clear improvement. It appears that female alcoholics are less conspicuous and enter treatment only after court involvement. It was more difficult to rehabilitate alcoholics in an urban setting than in a tribal one because of population mobility. 12 references; 4 tables. ED'A

Comments: A useful, straightforward report on results of self-help programs. ED'A

WALLACE, Anthony F. C. "Dreams and Wishes of the Soul: A Type of Psycho-Analytic Theory Among Seventeenth-Century Iroquois." American Anthropologist 60 (1958): 234-248.

Descriptors: Iroquois/ *Native American Religions/ Northeast Woodland/ Native American Etiology/ *Culture-Based Psychotherapy/ Males/ Review of Literature/ *Dreams and Vision Quests
Identifiers: U.S.

Abstract: Extracts from 16th Century journals kept by Jesuit missionaries among the Iroquois tribes, provide vivid descriptions of dreams and dream related behavior which the author compares with Freud's dream theory expounded over two centuries later. The Jesuits speak of the Iroquois as having only a single divinity--the dream, which provided guidance for all important affairs. The "theory" is founded on a recognition of dreams as being representations of wish fulfillment. Each dream is "analyzed" and its manifest content executed at the earliest possible moment either in exact replications or by symbolic behavior which serve to give release to latent dream content. Iroquoian recognition of the conscious/unconscious mental states and the great force of unconscious desires is clearly perceptible. They were also aware that suppression of these desires could cause great frustration and lead to mental and physical illness. Dream wish fulfillment was the prescribed and successful therapy for treatment of such illnesses. The author defines this cultural interpretation of dreams as a useful escape mechanism for Iroquois males in particular. The mental stress of maintaining the warrior role was relieved through sanctioned behavior without compromising their expectant masculinity. GJT

MILLER, Anthony G., and Thomas, Ron. "Cooperation and Competition Among Blackfoot Indian and Urban Canadian Children." Child Development 43 (September 1972): 1104-1110.

Descriptors: Blackfeet/ Plains/ Urban Areas/ *Children (school age)/ Native-Non-Native Comparisons/ *Cooperation/ *Non-Competitiveness/ Elementary Schools/ *Psychological Testing

Identifiers: Canada/ Alberta/ Anglo-Americans/ Madsen Cooperation Board

Abstract: Blackfoot Indian children and non-Indian urban Canadian children are the subjects of this study to explore differences in cooperative behavior. The Madsen Cooperation Board, an apparatus requiring cooperation to succeed, is the instrument. The mean age of both groups is 8 years, and both sexes are represented equally in groups of four to compete under two reward conditions. Under a group reward, both cultural groups responded cooperatively to complete the task. Under the individual reward condition, the Indian children's performance continued to increase while that of the non-Indian's deteriorated. Indian children were observed to develop verbal strategies for cooperation immediately following instructions, and individual competition efforts were reprimanded by other players. The white children abandoned any cooperative effort and expended great energy toward thwarting the success of others in their group and subsequent trials demonstrated no change in this behavior. Further experimentation displays a strategy among Indian boys to assure that each player took a turn at winning. The author notes that these results, when compared with similar studies involving Kibbutz and Israeli urban children, show that neither of these groups demonstrated increased performance level of the Indian children under the group reward condition. The author concludes that the Indian children show a marked tendency to cooperate when it is adaptive to do so. 8 references. GJT

REBOUSSIN, Roland, and Goldstein, Joel W. "Achievement Motivation in Navajo and White Students." American Anthropologist 68 (1966): 740-745.

Descriptors: *Motivation/ Colleges and Universities/ Southwest/ *Achievement/ *Psychological Testing/ *Cultural Adaptation/ Native-Non-Native Comparisons/ *Young Adults

Identifiers: U.S./ Haskell Institute/ French Test of Insight/ Anglo-Americans

Abstract: This study attempts to verify previous statements by Kluckhohn and Leighton (1962: 300-302) that achievement motivation is not emphasized in Navajo culture. Thirty-nine Navajo students attending Haskell Institute in Lawrence, Kansas, and 38 white university students from the University of Kansas are tested and the scores compared. Instruments used were the French test of Insights, a projective technique for measuring achievement, and an ethnicity index designed by the authors to measure acculturation levels. The tests were scored using the content analysis method described by McClelland, et al. (1958). Results showed significantly higher "n" achievement scores by the Navajo's over the white students. The conclusion is that the Navajo students are a select group and not representative of the larger Navajo population. While the university student is also select, i.e., those who proceed to college, the selective factor would appear to be much greater for the Navajo student attending Haskell Institute, a school strongly committed to the goal of teaching vocations useful in the general American society. GJT

Comments: Until recent development of community colleges on reservations, Haskell was the only Indian college for tribes throughout the United States. Most students were unaware that it specialized in technical training until they were there. Motivation to learn a vocation useful in the general American society as a selective factor and a rationale for the higher Navajo scores is insubstantial. This casual dismissal of differences in a positive direction accentuates the need for qualitative studies to explode the myths that evolve from broad interpretations of Indian behavior. GJT

SIMON, Rita J. "An Assessment of the Racial Awareness, Preference, and Self Identity Among White and Adopted Non-White Children." Social Problems 22 (October 1974): 43-57.

Descriptors: *Ethnic Identity Problems/ *Adoption and Foster Families/ *Children (infant and preschool)/ *Children (school age)/ *Psychological Testing/ *Self Concept/ Native-Non-Native Comparisons/ Experimental Study

Identifiers: U.S./ Black Americans/ Anglo-Americans

Abstract: This study reports on the levels of racial awareness, racial preference, and racial self-identity among American Negro, Korean, and American Indian children adopted by white parents and their white siblings who have been born into those families. The respondents are all between the ages of three and eight. The author seeks to measure attitudinal differences in multiracial families and compares responses to children of similar age, sex, and race reared in typical family settings. Results show that black children raised in multiracial settings do not acquire the ambivalence toward their own race that has been reported among all other groups of young black children. Although there are no significant differences in the racial attitudes of any of the categories of children, the Indians do score lower on the self identity tasks. These deficits are attributed to poor equipment and faulty design. Authors abstract revised. 15 references. GJT

Comments: It is regrettable that the data on Indian children is not specific as the author chooses to define them as "Asian" in the overall statistics. The author's surmise that "transracial adoption is having a significant, perhaps even revolutionary, impact on the racial identities and attitudes of young black and white children" reflects the bias of this report. This apparent indifference to Indian identity weakens the usefulness of an otherwise substantial effort. GJT

HAMAMSY, Laila Shukry. "The Role of Women in a Changing Navajo Society." American Anthropologist 59 (1957): 101-111.

Descriptors: *Females/ Adults/ Navajo/ Southwest/ Reservation/ Economic Issues/ *Traditional Family Organization & Relationships/ *Family Problems/ *Cross-Cultural Stress

Identifiers: U.S./ Navajo Reservation/ New Mexico

Abstract: The change from a self-supporting herding economy to a mixed economy dependent in part on wage jobs for men in nearby white communities has changed Navajo social organization in the Fruitland Irrigation project area of New Mexico. The resulting effect on the position of women is adverse. The traditional matrilineal family in which inheritance is through the mother, and all work including child-rearing, is shared by members of the extended family, is being replaced by a nuclear, patrilineal family unit dependent on male wage-earning. Women are losing their economic independence, the satisfaction and rewards resulting from being managers of a large family unit, and their security and power within the family. Land policy initiated in 1933 in this area made only married men eligible for land allotments and jobs for men were easier to get and higher paying than wage jobs for women off the reservation. These factors confused ownership of property and relocated financial power in the family. Formerly, if a marriage did not work out, the woman retained property and stayed with her family. Presently, women are often driven out of their husband's home or must live without male economic support if abandoned. The extended family no longer offers the support, guidance and training in management and child-rearing for women. Middle age bestows prestige and wealth on Navajo women of traditional society but the poorest women in the Fruitland project are middle-aged women without providers. 5 references. ED'A

Comments: An excellent example of how the assumptions of a patriarchal society about property owning and rewards for labor collide with the Navajo matriarchal society, confusing the security-giving traditional roles of both women and men. It exposes some of the underlying causes of role loss and disconnectedness as expressed in depression and alcoholism, as well as foreshadowing the dilemma of women in the majority culture of the seventies. ED'A

NELSON, Mary. "Problems Indian Students Face."
Indian Historian 5 (Summer 1972): 22-24.

Descriptors: Non-Materialism/ *Self-Concept/ *Colleges
and Universities/ Non-Competitiveness/ Language Handi-
caps/ Young Adults/ *Cross-Cultural Stress
Identifiers: U.S.

Abstract: Most colleges, like the high schools and elementary schools that Indian students have attended, are aimed at the white middle class, and the problems that Indian students have are not of their own making, but rather are the result of their Indian inheritance and contacts with the non-white world. Indians are not culturally deprived, although they may suffer from poverty, and many Indians question the value of a higher education or its place in tribal life. Indians are trying to cling to the old ways in a world that does not want them to, and although many young Indians know their mythological and spiritual past, as well as present ceremonies, they will not let the non-Indian know that they do. An Indian student finds little opportunity to be proud of being Indian, and his self concept suffers. If he lacks the understanding of the dominant culture, this feeling is reinforced. A major source of trouble is a teacher's previous expectations of an Indian student as a bad or apathetic student. Indian students are peer-group oriented and if his peers react negatively to his performance he is less apt to strive, and traditionally does not seek the center of attention. As Indians we need to work together to solve our problems by unification, active participation in our education, honest communication with ourselves and others, and elimination of the innumerable white Indian experts. We need as many knowledgeable and dedicated Indians as we can get. No references. ED'A

BOYER, L. Bryce; Boyer, Ruth M.; and Hippler, Arthur E.
 "Ecology, Socialization, and Personality Development Among Athabascans." Journal of Comparative Family Studies 5 (Spring 1974): *61-73.

Descriptors: Athabaskan/ Yukon Sub-Arctic/ *Personality Traits/ *Traditional Child Rearing Practices
Identifiers: U.S./ Alaska

Abstract: In the harsh subarctic habitat of prehistoric Athabaskan peoples, attitudes, institutions and child-rearing practices selected for individuals whose personality functioned well in and perpetuated the small groups necessary for survival. Three facets of this personality especially adaptive were: 1) emotional distance maintained by a mother toward children which protected her from their probable loss (50-80% infant mortality); 2) suspiciousness in a hostile environment; and 3) reinforcement of primitive defences (in psychoanalytic terms) directing aggression outward from the group. Despite vast differences in cross-cultural contacts, life patterns, social structures and the migration of one Athabaskan group to the southwest, the authors have found unexpected congruencies among 3 present day Athabaskan groups (Upper Tanana and Tanaina in Alaska, and the Southwest Apache). The authors postulate a pan-Athabaskan personality in which the dominant traits mentioned are perpetuated by conservative child-rearing practices, even when they seem no longer adaptive in the different areas now inhabited by these groups. 81 references. ED'A

Comments: The authors base their conclusion on 17 years of field study and an extensive literature review, but some of their statements are uncomfortably general and some of the assumptions questionable. It is not certain that psychoanalytic theory may be applied with impunity to other cultures, and what seems a cruel child-rearing practice in the dominant culture may be realistic preparation for the exigencies of life in another culture. Implicit in this paper is the feeling that now that conditions have altered, child-rearing practices and other attitudes should also alter. It is unclear if the world is any less hostile to Athabaskan people than it was formerly, or that behaviors mentioned are not actually adaptive still. ED'A

STULL, Donald D. "Victims of Modernization: Accident Rates and Papago Indian Adjustment." Human Organization 31 (Summer 1972): 227-240.

Descriptors: Papago/ Southwest/ *Cultural Adaptation/ Epidemiological Study/ Reservation/ *Cross-Cultural Stress/ *Accidents/ Adults/ Demographic Study
Identifiers: U.S./ Arizona

Abstract: Few attempts have been made to construct and apply measures of modernization and of consequent stress which will differentiate members of tribal populations under the impact of developmental change. This study utilizes occupational types as indices of personal modernization and a community scale as an index of village modernization in combination with 1969-70 data on accidental injuries as an index of stress sustained by the Papago Indians. These measures are related in an effort to determine whether stress associated with rapid culture change falls more heavily upon (1) modern individuals in modern villages; (2) traditional individuals in modern villages; (3) modern individuals in traditional villages; (4) traditional individuals in traditional villages. By combining these possibilities into a 2x2 matrix, and comparing the frequencies of accidental injury in each cell, it was expected that either of the following two inferences would be supported; (1) if rates were high for both modern and traditional individuals in either modern or traditional villages, then stress could be designated an attribute of the community rather than of individual life style; (2) if rates were high for either modern or traditional individuals in both types of community, then stress could be designated an attribute of individual life style rather than modernization level. The results confirmed both hypotheses with different intensity. Both traditional and modern individuals in progressive communities had significantly greater accident rates than in conservative communities. Rates for traditional and modern individuals in conservative communities were low and not significantly different. However, when modern and traditional individuals living in progressive communities were compared, rates were twice as high among the former. There is an interactive effect between modern individual and progressive community which greatly elevates the level of stress measured by frequency of accidental injury. 24 references; 4 figures; 9 tables. Author's Abstract.

Comments: An excellently presented study. Hypotheses, methods, assumptions, and results are clearly explained. A good model for similar studies. ED'A

MARTIN, Harry W.; Sutker, Sara Smith; Leon, Robert L.; and Jales, William M. "Mental Health of Eastern Oklahoma Indians: An Exploration." Human Organization 27 (Winter 1968): 308-315.

Descriptors: Epidemiological Study/ Plains/ Southeast Woodland/ *Psychological Testing/ *Mental Disorders/ Native-Non-Native Comparisons/ Sex Differences/ Demographic Study
Identifiers: U.S./ Oklahoma/ Cornell Index/ Black Americans/ Langer Scale

Abstract: Studies estimating prevalence or incidence of mental illness among Native Americans are entirely lacking. This study explores the usefulness of the Cornell Medical Index and the Langer Scale by comparing results obtained on Indians, whites and Negroes of comparable socio-economic status. Forms were completed by 571 Indians in Oklahoma using IHS medical outpatient clinics, and 208 whites and 70 Negro subjects using the outpatient clinics at the University of Oklahoma Medical Center. Educationally, the vast majority of Indian respondents were relatively well acculturated. Whites had the largest per cent in the "severely impaired" category and the smallest in the "normal" category. Indians had a high per cent in the "normal" category, and Negro women rated highest in the "mildly neurotic" category. The Langer Scale gave comparable results and is shorter, but does not provide as much detail. Eight months later the high scorers as well as the low scorers were interviewed by a psychiatric resident. The resident overestimated disturbance in the low scorers by 23% and underestimated the disturbance in the high scorers by 50%. This discrepancy cannot be ignored. The Cornell Medical Index, which rated one-third disturbed on test and retest, may tap a social psychological dimension of "pathology" not captured by current psychiatric concepts. Many high scores reflect an internal disquietude resulting from sociocultural stress and inadequacy. This does not constitute pathology in the traditional sense. The 25% of Indians with psychiatric problems does not differ from studies of non-Indian urban populations elsewhere. The comparison with low socio-economic status whites and Negroes indicate that psychiatric problems may be less severe and less widespread among Indians than among whites, with Negroes in the middle. 22 references; 6 tables. ED'A

Comments: An excellent example of thorough reporting, and a good exploration of alternative hypotheses for the discrepancy between expected and actual results. Especially valuable for its comparison with other ethnic groups which puts Indian mental health into perspective. ED'A

BARTER, James T., and Weist, Katherine M. "Historical and Contemporary Patterns of Northern Cheyenne Suicide." Paper presented at the Annual Meeting of the American Psychiatric Association, San Francisco, 1970. (25 pages)

Descriptors: Epidemiological Study/ *Suicide/ Reservation/ Cheyenne, Northern/ Young Adults/ *Conservation of Cultural Identity/ *Family Problems/ Sex Differences/ Plains/ Demographic Study
Identifiers: U.S./ Montana

Abstract: The rate, method, and motivation of suicide have undergone significant changes related to changes in interpersonal relationships. From pre-Reservation period (to 1884), twenty-five documented suicides reveal four major suicide patterns linked with interpersonal problems between women or between men: 1) the suicide warrior who vowed to die in battle (this was considered a great act of public service and was accorded great prestige), 2) suicide by a woman to appeal for the redress of a wrong and the re-establishment of own or family prestige, 3) suicide following the death of a loved one, and 4) rarely, situational suicide. During the early reservation period the suicide rate for both men and women declined, but the ratio of male to female suicides changed from 1.5/1 to 3/1. After the end of World War II the male/female ratio shifted to 8/1 and assumed the pattern of white behavior: females attempting suicides, and men completing them. The conflict sparking the suicide in contemporary life is now between the sexes, and is usually with a spouse rather than a blood relative. Suicides are still related to interpersonal problems rather than to dire circumstances. The Cheyenne themselves place the blame for increased suicide on the misuse of the Sacred Hat and on alcohol. In 1963-67 violent deaths accounted for 24 % of all deaths, and suicide accounted for 4%. Suicide attempts are common and most frequent among women and teenagers. Forty attempts were reported and 50% were by those under 20 years of age. Present day patterns may generally reflect the isolation or rural life and the lack of mental health resources. ED'A

Comments: This article implies that there is a fault in Northern Cheyenne personality structure because a sense of self-esteem is not internalized but rather dependent on the opinions of others. It is hard to understand the author's contention that there are no situational causes for contemporary suicide for a people with little hope of achieving the expectations of the dominant culture. ED'A

REH, Emma, and McNickle, D'Arcy. "Peyote and the Indian." Scientific Monthly 57 (September 1943): 220-229.

Descriptors: *Drug Use/ *Native American Religions/ *Traditional Use of Drugs, Hallucinogenics, and Alcohol/ Adults

Identifiers: Native American Church

Abstract: Those who concede that Indians are entitled to worship their own way, draw the line at the peyote cult (Native American Church) because it is an imported religion (from Mexico) and organized around a drug. The Native American Church is a formalized religion, a healing ceremony, a reweaving of the Indian social fabric and a sharpening of perceptive powers in the individual. The peyote taken induces visions, a feeling of power and well-being. The appeal of peyote to the Indian mind and spirit lies in the quest for religious truth and spiritual power. A people that cannot make itself heard by the supernaturals, or have lost the power having had it, is a lost people. Indians have been in exactly this situation for a long time. The peyote movement offers peaceful conciliation and escape in troubled times, rather than militant action. As the peyote affects them, people pray aloud or preach in great sincerity, tears often streaming from their eyes. They unburden their problems, or deal with the illnesses of those present. Four blasts on a whistle at midnight let all living things know that the people gathered there need their help and power. At dawn there is a meal and the people stay together through a second, noon meal, and then go home. Peyote is not physiologically harmful. The ceremony seems to help those with drinking problems because it creates a social situation in which drinking is undesirable. A sick person feels the God plant working on his body, and knows that the worshipers have combined the forces of their minds on his recovery. Anxiety is dissolved, security increased, and the body is unhampered to restore itself. The cult has given internal strength to many Indian groups as well as creating good will between tribes, and has offered the Indian an assuring foothold in a changing world. No references. ED'A

Comments: A deeply felt defense of the religion. It is sad that the authors' felt the burden of justification so strongly, but in 1943 the need was more overt than it seems to be today. ED'A

WESTERMEYER, Joseph. "Indian Powerlessness in Minnesota." Society (March/ April 1973): 45-51.

Descriptors: *Discrimination/ *Bureaucracy/ Native American Administered Programs and Services/ *Institutionalization/ Passive Resistance/ Delivery of Services

Identifiers: U.S./ Minnesota

Abstract: Indian people in Minnesota have contact with institutions which neither rehabilitate clients nor break the cycle of need for continued services. The excessively large number of Indian children in non-Indian homes bolsters the non-Indian economy since federal funds pay for foster home care. Indians respond to the treatment of social institutions by: 1) open non-cooperation, 2) covert passive-aggressive harassment, and 3) deception. The absence of such maneuvers within the Chippewa and Sioux families implies that this behavior was learned through contact with institutions. E.g., police play "rescuer," and Indians act the child's part. Welfare departments rank second in the number of contacts, and financial aid for Indians rested on the personal decisions of social workers, who employ their power to take children away from their parents, destroying the family as a functional unit. Indians rarely use the Community Mental Health clinic except as court-referred, involuntary patients. To the Indian citizen the C.M.H. is a way station for incorrigible psychotics and suicidal patients en route to state psychiatric hospitals. Notable by their absence in case records are reactive or crisis difficulties, family problems, mental illness in early phases and alcoholism. Indians perceive psychiatrists as "nut doctors" and psychiatric workers commonly describe Indian patients in psychiatric jargon. However, the achievement of Indian controlled agencies are notable. An Indian patrol formed to arbitrate interactions between Indians and police now helps confused, lonely or incapacitated Indians. Indian clients using reservation Legal Aid present their problems freely and trust their attorneys. Interaction with Indian citizen committees fractures old stereotypes of Indian incompetence, and interviews showed that no one institutional form cornered the market on backwardness or enlightenment. Patience and frankness could be found in the sheriffs office, and nihilism in the principals office. Where non-Indian authority dominates, problems persist; problems which can only be resolved by surrendering responsibility for Indian lives to the Indian community. No references. ED'A

DAVIS, Mary J. "Adoptive Placement of American Indian Children With Non-Indian Families-- Part II." Child Welfare (June 1961): 12-15.

Descriptors: *Adoption and Foster Families/ *Children (infants and preschool)/ *Children (school age)/ *Social Welfare Programs and Services/ BIA
Identifiers: U.S./ Indian Adoption Project

Abstract: A report from the Childrens Bureau of Delaware, Wilmington, on its participation in the Indian Adoption Project, a BIA demonstration program for placement of Indian children in non-Indian homes. Ten children were placed by the agency. An important factor for the agency was the agreement between the Child Welfare League of America and the BIA that any child who proved unadoptable became the responsibility of the BIA and could be returned to his/her state of residence. The children were absorbed into the regular workload. The entire process of working with Indian children, with the BIA social workers, and going to the reservations became a learning process and staff became very Indian conscious. Attitudes of adoptive parents were good. Careful evaluation on interest and motivation continued throughout the home study. The background of the child was one area of difficulty in placement. The pitfalls of reservation living are more numerous than is usual. Problems have not been eliminated but the value of the project is judged by what life would have held for these children if not helped by the agency to a new start. Adoptive parents are applying for a second child and one "satisfied customer" leads to another. GJT

Comments: This article was written and the project carried out during a time when tribes were supportive of non-Indians adopting Indian children. Most tribes have reversed their policies on the basis of substantial evidence that Indian children's psychological development is marred in spite of the best care given by their adoptive parents. More research is needed in this area. GJT

HOSTBJOR, Stella. "Social Services to the Indian Unmarried Mother." Child Welfare (May 1961): 7-9.

Descriptors: Sexual Pattern & Problems/ Family Problems/ Sioux, Sisseton-Wahpeton/ Plains/ Group Norms and Sanctions/ *Traditional Family Organization and Relationships/ *Adoption and Foster Families/ Female/ *Social Welfare Programs and Services
Identifiers: U.S./ Indian Adoption Project

Abstract: In 1960 one-third of births at the Sisseton-Wahpeton Sioux hospital in South Dakota were illegitimate. Most Indian unmarried mothers have had emotional problems common to any unmarried mother, but her group's attitude toward illegitimate children are different from those of white families and have a different effect on both mother and child. Indian unmarried mothers do not experience strong rejection by their family or friends. No disparaging remarks are made about an illegitimate child, and he is not set apart from other children. If the father is white, the mother may not acknowledge him because of strong group disapproval, but if he is Indian she may name him, and he will often not only acknowledge paternity but also offer to have his mother take the child. The girl's parents or another relative will also offer to care for the child, but this does not mean that it is a good or permanent plan for the child. A grandmother may be too old to care adequately for the child, and she hopes that her daughter will take it back in the future. The child often passes back and forth between the mother and daughter, many of whom do not have the stability or maturity to give the child the love and care it needs. The child is often neglected physically or emotionally. Group attitudes make it easy for the mother to keep the child, and hard for her to release the child for adoption outside the group who disapprove strongly of non-Indian adoption. There is great concern that the child will lose his Indian identity, and guilt that no one in the group is taking responsibility within the group for the child. There is a need for adoptive homes for Indian children, because there are some mothers whose families cannot care for the child. Until the Indian Adoption Project was effected, sometimes the only two options for the child were being kept by a mother who did not want him, or growing up in a non-Indian boarding home where he never felt part of any group. The project has pointed out the need for increased services to all Indian children; those who stay, as well as those needing adoption. No references. ED'A

Comments: One of a series of articles written by Indian Adoption Project justifying its existence. ED'A

HIPPLER, Arthur E. "Thawing Out Some Magic." Mental Hygiene 59 (Spring 1975): 20-24.

Descriptors: *Delivery of Services/ *Mental Health Programs and Services/ Alaskan Natives/ *Native American Etiology/ *Traditional Healers/ Off-Reservation
Identifiers: U.S./ Alaska

Abstract: Mental health care delivery to Eskimos is made difficult by a basic cultural difference. Euro-American medicine is rational and non-magical and Eskimo concepts of disease are based on assumptions that all life is magically connected and that all personal, social, and natural disorder flows from the breaking of ubiquitous taboos. Before contact with Europeans, communities characterized by magical thinking were filled with fearful, constricted people who suffered from severe emotional disorder and endemic hunger. Although having consciously given up magic-thinking and belief in traditional healers, Eskimos lack a concept of scientific thought which is a tremendous disadvantage in every way. Thus populations are not responsive to any kind of health care delivery system, and conjoint therapy between Western therapists and traditional healers will not fill the vacuum. The solution lies in modernization of Eskimos and reducing magic-thinking so that mental health care can be accepted. No references. ED'A

Comments: A strong counterbalance to the assumption that indigenous life was healthier, and that traditional healing was more effective than Western medicine. The author's frustration is understandable, but his attitude is judgemental and it is difficult to see how he might win Eskimos away from their traditional thinking about mental health, even if one accepted his interpretations. ED'A

MILLER, Sheldon I., and Schoenfeld, Lawrence. "Grief in the Navajo: Pshchodynamics and Culture." International Journal of Social Psychiatry 19 (Fall 1973): 187-191.

Descriptors: Clinical Study/ *Grief Reaction/ Navajo/ Southwest/ Native American Religions/ Adults/ Culture Based Psychotherapy/ *Psychotherapy/ Drug Therapy/ Culture Specific Syndrome--Ghost Sickness/ Aggressiveness/ Emotional Restraint
Identifiers: U.S./ Arizona/ New Mexico

Abstract: The abnormal grief reaction prevalent among Navajos is not different in kind from that seen in other peoples, but Navajo prohibitions against mourning for more than four days, sanctions against the expression or even the conscious experience of hostility, and fear of the dead, predisposes a Navajo person to this reaction. Grief reactions of both loss and anger not expressed during the abbreviated mourning period will be expressed in full some other way. Ambivalent feelings toward the dead person are difficult for a Navajo to deal with. Repression of anger coupled with displacement against the self explains painful somatic symptoms. In a 10 month period, of depressed patients seen by the Mental Health Team of the Navajo Area Indian Health Service, 41% were treated through traditional Navajo healing ceremonies, psychotherapy, therapeutic drugs, or a combination of these, for pathological grief reactions. Female patients were more frequently seen in a ratio of 3:1, and the mean age was 31-40. Almost all patients, whether from Christian, English-speaking families or from traditional Navajo-speaking families, experienced the traditional abbreviated mourning period. Most patients, no matter what therapy or combinations of therapies, improved within two months. 8 references. ED'A

Comments: A non-judgemental study presenting two interesting case histories as examples. However, the article never touches on the possible adaptive significance of an abbreviated mourning period for this culture. ED'A Neither does he highlight the obvious fact that traditional ceremonies allow a culturally sanctioned re-entry into mourning when the original four day period was not adequate. CLA

MILLER, Frank C., and Caulkins, D. Douglas. "Chippewa Adolescents: A Changing Generation." Human Organization 23 (Summer 1964): 150-159.

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Youth/ Reservation/ Secondary Schools/ *Cultural Adaptation/ Social Groups & Peer Groups/ *Anomie/ *Cross-Cultural Stress

Identifiers: U.S./ Minnesota/ Deer Lake Reservation

Abstract: As a Chippewa adolescent on a reservation in northern Minnesota advances in school he confronts increasingly foreign expectations from his teachers, and his education becomes more irrelevant to his everyday concerns. The drop-out rate is 84% by high school graduation. The more traditional young people drop out first, and the more acculturated aspire to a higher education as a means to higher standards of living. Culture contact has accelerated through movies, television and radio, rather than exposure to white role models on the reservation--teachers, police, and Health Service doctors. The more traditional students speak Chippewa, know kinship relationships and believe in the Chippewa religion. The more acculturated students manifest an incongruity between modern aspirations and some traditional attitudes and behavior. In their passivity and expectations of immediate results they are true sons of the Chippewa. Yet their new materialistic goals can be realized only in non-Indian society or on a reservation that has been transformed by economic development. In aboriginal times no one wanted to assume leadership unless he was certain of his personal power, supernaturally derived, for cooperation from others was not to be expected. This situation has not changed and even the most acculturated do not lead in either the classroom or in sports. They seem no better prepared to create a reservation conducive to their new materialistic goals and the tribe is losing some of its best potential leadership as these young people leave for better economic opportunities off the reservation. 6 references; 4 tables. ED'A

Comments: This article is reminiscent of growing up in any rural community in the early 60's in Minnesota, and is a reminder that many problems of both rural adolescent whites and reservation adolescents were and probably still are similar in a urban oriented culture which devalues making a go of it in one's birthplace. ED'A

MINDELL, Carl, and Gurwitt, Alan. "The Placement of American Indian Children: The Need for Change." In The Destruction of American Indian Families, pp. 61-66. Edited by Steven Unger. New York: Association on American Indian Affairs, 1977.

Descriptors: *Adoption & Foster Families/ *Children (infant and preschool)/ *Children (school age)/ *Native American Administered Programs & Services/ Social Welfare Programs & Services/ Conservation of Cultural Identity

Identifiers: U.S.

Abstract: Dependency and neglect are major causes for the removal of Native American children from their families and communities. In North and South Dakota there are 17 times as many Indian children as White in foster homes. In Montana Indian placement is 10 times the national average, in Minnesota it is four and a half times greater than for non-Indians, and in 1971-72, one in seven Indian children were in foster homes (91% in non-Indian families). The U.S. average for placement is 1 in 200 children. In a survey of 16 states 85% of all Indian children in foster homes were in non-Indian homes (170-200). In the name of getting Indian children into the American mainstream, foster placement in non-Indian families is often the only option exercised when families ask for help. Indian foster families are discriminated against because the criteria for placement reflects the standards of the majority culture. The development of children thus placed is adversely affected, resulting in adolescent ethnic confusion, feelings of abandonment, and impaired parenting ability. Recommendations for changes are: 1) that the B.I.A. and other agencies increase and mandate options available into a flexible continuum of services to meet the needs of families under the direction of the tribe in question, 2) that the tribe receive and administer all monies for such services as in-home counseling, childcare and a respite service; develop standards for placement and monitor them; make the final decision of custody and review prior placement judgements, 3) that the child and the parents each be represented by their own advocate, and 4) that there be an office dedicated to the interests of children. An example of change is Wisconsin's new American Indian Child Welfare Service with an all-Indian policy board. 7 References. ED'A.

Comment: A review of the procedures of placement with recommendations which if effected would begin to provide humane support and help for troubled Indian families and help to prevent the removal of children from their cultural milieu. ED'A.

Warner, Arthur I. "An Attempt to Cooperate With Navajo Medicine Men." Term paper, Harvard School of Public Health, 1957.

Descriptors: Navajo/ Southwest/ Medical Institutions/
*Traditional Healers/ *Medical Professional Personnel/
Reservation/ *Cultural Adaptation/ *Tribal Political
Organizations

Identifiers: U.S./ Navajo Reservation/ Arizona/ New Mexico

Abstract: After six months of medical practice at the Public Health Service Hospital, the non-Indian medical officer requested a meeting with tribal leaders and Navajo medicine men to propose cooperation between the medical officer and the singers. The singers acknowledged illnesses they felt the "medical doctors" could treat more successfully than they, and stated which illnesses, especially those of mind they felt they handled better. Several singers asked when a more effective tuberculosis treatment program would get under way, and suggested that the hospital have a surgeon and a dentist. The medical officer assured them that this would occur and suggested that they have further meetings in which he could teach the singers the use of some Western medical equipment, and they could trade information about various healing practices. In spite of seeming interest in repeated attempts to have further meetings, none occurred apparently because of a rumor that the hospital was going to charge Indians full hospital and clinic rates. Other reasons for lack of cooperation are that personal interviews with natural leaders would have been better than going to elected officials to arrange the meeting, that the meeting time was at the convenience of the medical officer and not the singers, that the interpreter was not impartial, being a controversial political figure. It was also felt that a comprehensive plan of health education should have included families, diagnosticians and singers. If the medical officer had been more sensitive to group dynamics he might have noticed that some singers were not interested in cooperation whereas others were; that some of the comments concealed jealousy, distrusts, insecurity and fear especially that revealing Navajo medical practices would mean the final collapse of Navajo religion, integrity and life itself. Opinion leaders in the community should have had the responsibility of organizing any plans, and then the doctor could have been invited to respond to their plans. 6 verbatim statements by singers. ED'A

Comments: A sketch of an unsuccessful interaction with some guesses as to why. ED'A Note that this effort preceded IHS Mental Health Service development and later Navajo cooperative efforts have been successful. The critique may give pointers to those in other areas where collaboration has not been tried. CLA

WANBERG, Larrie. "Value Congruence and Policy Preferences Among Anglo Policy-Administrators and American Indian Tribal Leaders." Dissertation Proposal, University of Denver, 1971. (20 pages)

Descriptors: *Administrative Issues and Problems/ Conservation of Cultural Identity/ *Program Development/ Administrative Personnel/ *Program Evaluation/ Social Welfare Programs and Services/ Psychological Testing/ *Native American Values

Identifiers: U.S./ Variations in Value Orientation

Abstract: This is a dissertation proposal urging need for the planners knowledge of relationships that exist between stated problems and preferred solutions. Given the historical inadequacies of Federal services to meet the needs of the American Indian, there is a suggestion that Federal administrative policies attempt to help Indians to achieve psychological, social and economic independence, but are thwarted in part by interpersonal interaction between Indians and government staff. This is because the administration of policy is not carried out on the basis of need, but by preconceived notions of Indians. To provide direction by establishing different values for Indians and non-Indians, this proposal will use the attitude scale, "Variations in Value Orientation" by Kluckhohn and Strodtbeck. This scale was designed for cross-cultural assessment of value orientations among five cultural groups, including Navajo and Zuni. This instrument is one of the only scales known in literature to be developed from samples of an Indian population and designed for a tapping of Indian values. The proposed site will be four reservations in North Dakota including: Ft. Totten, Ft. Berthold, Turtle Mountain, and Standing Rock. Anglo administrators of policy will be tested and compared to tribal leaders with a range of 20-50 for each reservation, amounting to a maximum Anglo N=100 and Indian N=100. The questionnaire to be developed on Kluckhohn and Strodtbeck's model and the proposed research potentially adds knowledge to social work practice related to social planning and to social work theory at the interface of values and policy. TT

Comments: This proposed work would try and validate by research what Indians have known all along. However, there is no indication that the study was actually done. Perhaps 200 individuals involved in Indian affairs objected to completing this questionnaire for the sake of a doctoral dissertation. TT

HAY, Thomas. "A Technique of Formalizing and Testing Models of Behavior: Two Models of Ojibwa Restraint." American Anthropologist 75 (June 1973): 708-730.

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Personality Traits/ *Aggressiveness/ *Traditional Means of Social Control/ Adults/ Culture Specific Syndrome--Witchcraft/ *Non-Interference/ Reservation
Identifiers: U.S./ Wisconsin

Abstract: This study combines evaluation of prior accounts of Ojibwa behavior with current observations of interactions between parents and children, and between pairs of adults to test formal mathematical models for predicting behavior. Two theories are described which might account for typical Ojibwa inhibition of aggressive behavior. Hallowell's deterrence theory asserts that the individual refrains from aggressive action because retaliation might take the form of sorcery and produce injury to oneself. This is compared with Freudian theory which asserts that aggression is inhibited because of fear that aggressive action would magically injure the annoyer. Since the inhibition against aggression is not complete, there is a range of probabilities that it may occur in the following forms: rebuke, disapproval, open contradiction, name calling, and even a rare physical outburst. The formal model assigns probabilities to the various outcomes of interaction. This model explains observed percentages of behavior, and accounts for the various elements of the situation that affect the probability of an action's occurrence. Included in the model are: 1) the strength of the prevailing belief in adults using sorcery, 2) the belief that children do not have these powers, and 3) perception of white disapproval of the lack of discipline of children. This last factor was deduced as one explanation of differences in behavior when a white observer was present. The role of repression and reaction formation is also taken into account as contributing to the probabilities that certain actions will occur. Additional fieldwork to test and modify the numerical values is needed. Although it appears that the Freudian theory, with its elaborations accounts for past observations, it could be better tested by training Indian observers, or by observing differences in frequency of responses in populations having varying degrees of white contact. 20 references. CLA

Comments: The author's interest is in theory--not in Indian behavior. The exposition has limited practical and applied value. CLA

DOWLING, John H. "A 'Rural' Indian Community in an Urban Setting." Human Organization 27 (Fall 1968): 236-240.

Descriptors: Off-Reservation/ *Employment/ *Relocation/ *Discrimination/ Iroquios, Oneida/ Northeast Woodland/ Demographic Study

Identifiers: U.S./ Wisconsin/ Wisconsin Oneida Reservation

Abstract: Like members of remote rural white communities, the Oneida Indians have difficulty finding a job near home and migrate to find steady work elsewhere leaving behind a community composed of young people and very old people. Employable rural whites have difficulty because of the physical distance between job and home, but Oneida Indians living near the city of Green Bay have difficulty finding a steady job because of the social distance created between them and the white community by anti-Indian prejudice, whether real or perceived as being real by the Oneida. The community they leave behind is composed primarily of those depending on seasonal jobs, welfare and unemployment compensation and the mean household income is less than \$3,000. Oneida poverty could be broken if the young people, who want to remain in or return to their community, could find employment. They have the skills necessary, and a higher educational level than average to fill jobs available in Green Bay, but the perceived prejudice against them is just as effective a bar to employment as the real prejudice. Both generate low expectations in terms of pay, advancement, and availability of steady work. 5 references. ED'A

Comments: A clearly presented, reasonable demographic study examining the interaction of white prejudice and low Indian employment expectations which encourage emigration and rob the Oneidas of those who could provide economic stability for their community. ED'A

PRICE, John A. "The Migration and Adaptation of American Indians to Los Angeles." Human Organization 27 (Summer 1968): 168-175.

Descriptors: Urban Areas/ *Relocation/ *Social Networks/ *Urbanization/ Inter-Tribal Comparisons/ Demographic Study/ Native American Political Movements/ Navajo/ Sioux/ Oklahoma Indians
Identifiers: U.S./ California

Abstract: This study is based on a city wide sample survey completed in the spring of 1966, as well as detailed interviews with the heads of 158 households. Our findings tend to validate the statement of Nancy Lurie, that "the option to assimilate is far more open for Indians than for almost any other minority." Our study explored three aspects of assimilation, and informal associations. We found a significant decline with successive generations in the rate of marriage within tribe and race. In formal associations, only about 20% of Los Angeles Indians are active members of such things as churches, clubs, centers, and athletic leagues. Finally, some 29% of our total survey reported their usual association as being only with Indians, 67% with Indians and whites, and 04% with whites exclusively. Many Indians retain traditional attitudes, but acquire new traits more suitable for survival in an urban environment. In terms of maladjustment, 32% saw drunkenness as a major problem, as well as the very high unemployment rate for Indians (15.1%). A comparison of individual tribal groups indicates the three major tribal groups in L.A., the Navajo, Sioux, and the Five Civilized Tribes represent three degrees of adaption to the city. This ranges from the weak adaption of the Navajo to the relatively full adaptation of the Five Civilized Tribes whose "Indianness" is only one of the several components of their identity. Physical appearance of the Indian also conditions many of the choices he makes. This is especially true for those who do not reflect their Indianness and have difficulty operating in pan-Indian associations. Pan-Indianism is emerging as a stabilizing element--perhaps a permanent part--of the adaptation of the Indian migrant to the metropolitan areas, and a significant facet of the ethnic diversity of the American city. 7 references; 3 tables. TT

Comments: This article will be of interest to students of relocation. Tribal differences in urban adaptation may also provide some useful information. TT

JAMIESON, Elmer, and Sandiford, Peter. "The Mental Capacity of Southern Ontario Indians." Journal of Educational Psychology 19 (1928): 536-551.

Descriptors: *Intelligence/ Iroquois/ Northeast Woodland/ Elementary Schools/ *Psychological Testing/ Sex Differences/ *Children (school age)/ Academic Achievement/ *Language Handicaps/ Social Status/ *Youth/ Secondary Schools

Identifiers: Canada/ Ontario/ Pinter-Cunningham Primary Mental Test/ Ayres Burgess Silent Reading Test/ Ayres Spelling Scale/ Ayres Gettysburg Scale/ Canadian National Intelligence Test

Abstract: Almost all previous studies of the intelligence of Indians involved knowledge of English and showed Indians to be more backward than they really are. For this study tests were selected of the performance type or for which comparative material exists and include nonverbal tests. The two hypotheses tested: 1) that IQ scores rise with the increase of white blood and 2) that language is a severe handicap for Indians are supported. Nine tests were administered to 59289 (different sample sizes for each test) Indian school children in 11 day schools and 2 residential schools in Southern Ontario. All children could speak English but to varying degrees, and all were mixed blood. Since precise degree of blood was not known, an attempt to trace family history back two generations. Chapman's Socio-Economic Scale assigns an average score of 13 for this group, compared with the norm of 56. Instructions for the tests were given in English. The median IQ depended on the type of test given. The National Intelligence Test score equaled 80 (Negro median score of 75, and whites 100). Pintner Non-language Mental Test score was 97, Pintner-Paterson Scale of Performance = 96, and the Pintner-Cunningham Primary Mental Test = 78. Higher scores on the non-verbal tests indicate severity of the language problem. Dayschool children test higher than residential pupils; females surpassed males; children speaking only English surpass bilingual children in all but the Pintner-Paterson Scale of Performance. Indian children do less well than whites on the Ayres-Burgess Silent Reading Test, rank below whites in writing and spelling ability, but make their best showing on the Ayres Spelling Educational quotients were below normal. Indian children on non-language tests are only 3 points inferior to whites, and Indian children speaking English equal white children. 41 references; 12 tables. ED'A

Comments: This 1928 study fails to see the obvious link between degree of white blood and fluency in English and implies that Indians have a "lower level of mental capacity", despite evidence to the contrary on the non-verbal tests. ED'A

SPEISS, Jeffrey M., and Speiss, Madeleine L. "Reinforced Readiness: A Culturally Relevant Behavior Modification Program for Mexican-American, Indian, and Black Children." In American Psychological Association. Proceedings of the 81st Annual Convention, v. 8, pp. 639-640. Montreal, Canada: n.p., 1973.

Descriptors: *Psychotherapy/ Experimental Study/
*Education Programs and Services/ Native-Non-Native
Comparisons/ *Learning/ *Children (school age)
Identifiers: U.S./ New Mexico/ Chicanos/ Black Americans

Abstract: Between 1967 and 1971, Southwest Cooperative Education Laboratory in Albuquerque, conducted a culturally relevant reading readiness program using behavior modification principles (RRR) with 2,963 Mexican American, Indian and Black children, aged 3-7 years. Only one bit of data is reported for Indian children separately from the totals: "Indians did better on visual pattern discrimination." Otherwise, differences between ethnic groups are not significant. Children were selected whose home environments differed from middle class and school cultures, where the communication skills repertoire was discrepant from school expectations, and where low expectation of school success was prevalent. Subject matter for reading readiness was screened to remove urban and middle class items to remove cultural bias. Three stages of reinforcement were used. First, the group was given a toy when criterion performance was reached. Then token reinforcement allowed individual rewards but introduced delayed gratification. Finally, rewards were phased out except for teacher approval. Both daily test scores and pre-post test comparisons with controls indicate significant improvement at the .01 level for RRR pupils. Teachers reported that the children enjoyed the lessons, and that schools saw it as a systematic way to meet desired teaching goals. Replications gave similar results. 4 references; 1 figure. CLA

Comments: A careful attempt to modify teaching methods to prepare children for school work. No follow-up beyond the readiness stage is reported, which would be "proof of the pudding." Otherwise, one wonders did the children learn skills in reading or in test taking?
CLA & TT

CONRAD, Rex D., and Kahn, Marvin W. "An Epidemiological Study of Suicide and Suicide Attempts Among the Papago Indians." In American Psychological Association. Proceedings of the 81st Annual Convention, v.8, pp. 449-450. Montreal, Canada: n.p., 1973.

Descriptors: Epidemiological Study/ *Suicide/ Papago/ Southwest/ *Young Adults/ Males
Identifiers: U.S./ Arizona

Abstract: Indian suicide rates have been reported to be much higher than the national average of 11 per 100,000. However, previous studies have been conducted using time samples of under a year, small population samples, and uneven research methodologies. This study examines the completed and attempted suicides on or near the Papago reservation in Arizona. During the study period of January 1, 1969 through December 31, 1971, a rate of 30 per 100,000 completed suicides occurred. Eight of these ten suicide victims were men between the ages of 20 and 29, most were known to be heavy drinkers, intoxicated at the time of their deaths. Further, 40% of the suicide victims had recently quarreled with their spouses, 60% were unemployed, and 80% lived somewhere else than the main reservation, suggesting the possibility of a meaningful profile. Sociological factors suggest the erosion of a positive male role due to increased acculturation eliminating the need for traditional male activities. If a prevention program used the suicide profile suggested, it seems sensible to offer therapeutic skills of a Papago mental health technician to any person meeting the profile's criteria. Hopefully, some individuals would accept the offer, and the suicide rates could be reduced. 2 references. TT

Comments: A useful and concise piece of work. TT

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DOZIER, Edward P.; Simpson, George E.; and Yinger, J. Milton. "The Integration of Americans of Indian Descent." Annals of the American Academy of Political and Social Sciences 311 (May 1957): 158-165.

Descriptors: *Conservation of Cultural Identity/
*Cultural Adaptation
Identifiers: U.S.

Abstract: The place of Indians in American society may be seen as one aspect of the question of the integration of minority groups into the social system. Only by maintenance of freedom for cultural variations can a heterogeneous society keep conflict at a minimum. Despite efforts of the federal government to the contrary, many American Indians have retained cultural vitality, and will be integrated into the total society only in ways giving full recognition to their personal tendencies and motives, the power system within tribes, and the opportunities available to them outside their groups. Although Indian groups as a whole have not been assimilated, Indian individuals have been. Termination of federal government services and the breakup of reservation communities would appear not to enhance or speed up integration. Optional assimilation on an individual basis, unlike forced assimilation, would leave the way open for assimilation to occur at the speed and in the direction which people themselves desire. 18 references. TT

Comments: A brief overview of historical, educational and political factors regarding the lack of Indian assimilation. TT

MARTIN, Harry W. "Correlates of Adjustment Among American Indians in an Urban Environment." Human Organization 23 (Winter 1964): 290-295.

Descriptors: Navajo/ Sioux/ Choctaw/ Southwest/ Plains/ Southeast Woodland/ Age Comparisons/ Adults/ Sex Differences/ *Cultural Adaptation/ Inter-Tribal Comparisons/ Institutionalization/ Correctional Institutions/ *Relocation/ *Urbanization/ Urban Areas
Identifiers: U.S.

Abstract: Prior studies of relocation utilized a sample acculturation-assimilation hypothesis. This study examines several factors associated with successful adaptation to urban living based on the records of 311 single individuals or family heads relocated to a Southwestern metropolitan area between 1957-61. The sample is limited to Navajo, Oklahoma-Choctaw and Sioux who comprise 43% of the total Indians relocated. Ratings were made considering employment history, apparent motivation, cooperation with authorities and presence or absence of problems. Tribal differences were noted: 63% Navajo, 53% Choctaw, 39% Sioux had high adjustment ratings. Sex differences were also noted: 1% Navajo women, 64% Choctaw women, and 28% Sioux women had high ratings. Half or more degree of Indian blood made no difference among Choctaw, but 68% of those less than one-half Sioux adjusted well compared to 31% with higher degrees of Indian blood. For the total sample, age seemed inversely related to adjustment if age 25 was used as the cut-off point. For Navajo, 65% of men under thirty adjusted well. Years of schooling seemed not to distinguish groups, but for Navajo graduation from high school increased the percentage judged well adjusted. For the Navajo percentages of success were high for those who attended both Indian and public schools. Military experience seemed to make little difference except for those serving less than two years, who tended to have poor relocation adjustment. A significantly larger percentage of men with no prior arrest record were rated high on adjustment, although a trend for this to lose importance among the Sioux was noted. Questions are raised that the personal style of the tribal members may account for more than the elements of the life history. For example, does the Navajo adapt better or merely give less trouble? A possible usefulness of pan-Indian enclaves in Urban settings is also raised. The assumption of advantages accruing from education and military experience are questioned. CLA

DuTOIT, Brian M. "Substitution, a Process in Culture Change." Human Organization 23 (Spring 1964): 16-23.

Descriptors: Reservation/ *Alcohol Drinking Patterns/
*Social Groups & Peer Groups/ *Cultural Adaptation/
Adults/ *Cross-Cultural Stress
Identifiers: U.S.

Abstract: The purpose of this paper is: 1) to demonstrate that under certain conditions a form of deviant behavior may become modal, and 2) to indicate the psychological processes involved in the innovation and subsequent diffusion of the innovation in this cultural change. During the summer of 1959, the writer did a study in a small Indian community of 136 individuals in the northern plateau area. In past decades there had been several strong social organizations for the community, including an active Methodist church, an agency employee married to a tribal member, Indian law enforcement, and a local Indian school. In the intervening years many of these conditions changed, and the residents who wanted to interact socially had to drive to a neighboring town, or use a local tavern. Modal behavior in 1940 (non-drinking and attendance of social institutions) had an organizing effect upon the family, child-rearing, and responsibility in everyday life. What was deviance in 1940 (drinking) has now become modal in 1959. In terms of theory, the unit of focus in the study of change by previous writers has not been consistent. If we are studying groups, then all groups are in a state of disorganization, but in looking at individuals we become conscious of the on going process of reorganization, or cultural dynamics. Only by viewing culture as the ideas and attitudes of individuals which are shared in a group, can we arrive at a productive approach to the study of change. 17 references; 1 graph. TT

Comments: Perhaps the article would have been more rounded if the author had made reference to substitutions in addition to alcohol. The focus of the article is primarily sociological. TT

SCHOENFELD, Lawrence S.; Lyster, R. Jeannine; and
Miller, Sheldon I. "We Like Us." Mental Hygiene
55 (April 1971): 171-173.

Descriptors: *Mental Health Programs and Services/
Navajo/ Southwest/ *Mental Health Professional Per-
sonnel/ *Program Evaluation/ BIA/ IHS
Identifiers: U.S./ Navajo Reservation/ Arizona

Abstract: In 1969 it was found that the Navajo Area Mental Health Program was not referring patients back to the referring agency or to other community agencies which might be helpful. Patients referrals seemed directly related to staff attitudes towards agencies. The Mental Health Staff was asked to complete attitude inventories consisting of polarized adjective pairs such as helpful-destructive. The Bureau of Indian Affairs, Branch of Education, was rated most negative. The U.S. Public Health Service was rated both positive and negative, and the Navajo Tribal government was most neutral. The Navajo people were seen more favorably than the tribe, and the Legal Aid Office of Navajo Economic Opportunity was rated most positive and most arrogant (an asset in providing its services). The Mental Health Staff rated itself very positively indicating that it felt positive about itself but did not trust other agencies. These attitudes make it very difficult to have a community mental health program with active community participation and should be worked out, as well as evaluating other agencies' attitudes toward the mental health program. ED'A

Comments: This small study has not only revealed attitudes between agencies which need work, but it also may have revealed that in fact certain agencies are not serving their community. If agencies continue to be ineffective, perhaps they should be abandoned in favor of developing other ways of active community participation. One cannot always equate the community with the agencies serving it. ED'A

SCHOENFELD, Lawrence, and Miller, Sheldon I. "The Navaho Indian: A Descriptive Study of the Psychiatric Population." International Journal of Social Psychiatry 19 (1973): 31-37.

Descriptors: *Epidemiological Study/ Navajo/ Southwest/ Reservation/ IHS/ *Mental Disorders/ Neuroses/ Psychoses/ Personality or Character Disorders/ *Mental Health Programs and Services/ Demographic Study
Identifiers: U.S./ Arizona/ Navajo Reservation

Abstract: In October of 1968, the mental health division of the Navajo Area Indian Health Service began to collect descriptive information about those referred for psychiatric care to determine if the relatively isolated Navajos presented a diagnostic pattern of illness different from that in other groups, and to better plan for future program development. Only those cases (n=348) seen over an eleven month period by the mental health team are presented. The majority of patients are female (58.33%), single (52.3%), and relatively young (55.6%) between 16 & 40). Approximately 30% of all patients were diagnosed neurotic, 18% psychotic and 08% classified as personality disorder. Seventy-six per cent of diagnosed neurotics were thought to be depressed. No patients were drug - dependent, or manic and the general impression was that alcoholism was the major problem on the reservation despite its being illegal. The lack of sexual deviations is difficult to explain, and homosexuality is generally not in the behavioral repertoire of the Navajo, whose language lacks a word for this behavior. The referral patterns reveal a need for improvement in interagency relations. Limitations of the data are the short time period its collection, that it did not include those patients seen by other helping people and agencies (hospitals, outside doctors, and medicine men), and that there is a lack of adequate base rate information against which to compare this sample. 2 references. ED'A

Comments: The goals, basis, and limitations of this study, as well as the statistics are clearly stated so that the reader can directly evaluate its usefulness. ED'A

WESTERMEYER, Joseph. "The Ravage of Indian Families in Crisis." In The Destruction of American Indian Families, pp. 47-56. Edited by Steven Unger. New York: Association on American Indian Affairs, 1977.

Descriptors: Epidemiological Study/ *Family Problems/ *Adoption and Foster Families/ *Social Welfare Programs and Services/ *Program Evaluation/ Demographic Study
Identifiers: U.S./ Minnesota

Abstract: Social institutions not only neglect Indian problems, but actually make them worse. Eight families were chosen to study because they had approached an agency voluntarily in crisis, but had not got a resolution, and had been undermined as a viable unit by the seizure of the children and their placement in white foster homes. In only four cases did a parent successfully manage to regain custody after a long, expensive fight involving numerous Indian agencies, clinics, lawyers, and other self help groups. In these eight families the crisis involved parental discord or separation, problem drinking, unemployment and insufficient funds. Prior to the crisis the fathers held jobs and supported the family, no parent had been institutionalized, and there was no child abuse. Within a few weeks of seizure, all of the six couples still living together separated never to resume their marriages, many drank more heavily or became addicted to alcohol, and one parent attempted suicide. Most of these families would have benefited from services designed to support their continuance. A temporary homemaker, financial relief, treatment for chemical dependency, a job, and marital counseling are effective in most cases, but none of these were attempted. Instead the institutional workers used police power to remove the children to white homes. Most non-Indian cases involving state guardianship involved either seriously disabled children or disabled parents, and it is most unusual to see parents fighting their way back to control over their own lives and to resume their parental responsibilities. The uniformity of response to Indian families in crisis suggests a social imperative against Indian families resulting in de facto ethnicide which if allowed to persist, threatens the lifeways of any of us. Additionally, an Indian foster home was denied one of the children, and an extended family means was denied its child. 18 references; 2 tables; case studies. ED'A

Comments: A direct, simple, and powerful study showing the detrimental effects of parent/child separation on the parents, as a result of a blanket, unconscious policy and attitude toward Indians and their family structure. ED'A

WEPPNER, Robert S. "Socioeconomic Barriers to Assimilation of Navajo Migrants." Human Organization 31 (Fall 1972): 303-314.

Descriptors: Relocation/ Urban Areas/ *Employment/
*Discrimination/ *Cultural Adaptation/ *Urbanization/
Navajo/ Southwest/ Demographic Study/ Adults
Identifiers: U.S./ Colorado

Abstract: A study to determine what characteristics aid Navajo migrants to Denver, Colorado in staying in the city. Over two years, four groups of respondents are interviewed: 1) 108 Navajos in Denver over 18 months (stayers), 2) 144 Navajos who had returned to the reservation (leavers), 3) a matched comparison group of 41 lower socioeconomic status Anglos, and 4) employers of the three groups who rated them as employees. Data elicited included economic background variables of premigration preparation, social attributes at arrival, and early postmigration economic experience. Three cultural variables were measured: 1) Linguistic assimilation was tested using a 30 item aural comprehension test adapted from a test of English language skills for foreign students. Verbal fluency and grammatical errors were measured from responses elicited on a modified TAT. 2) Social assimilation was scored on six-point summary scale according to interaction with other members of the community and where the interaction occurred. 3) Psychological assimilation included reasons for migrating, degree of traditionalism, a self-anchoring ladder scale measuring perceptions of expectations of making good in the city and on reservation, feeling of internal-external control, extended future time perspective, and achievement. Employers interviews defined variables of dependability, ambition, flexibility, consideration, and ability to plan ahead using scales developed elsewhere for cross-cultural employee evaluation. Results of the comparisons show no significant differences between the two Navajo groups. Stayers were better off economically prior to migration, had twice as much premigration experience, spoke better English, and had a higher marital status percentage. Anglo-Navajo differences were significant in amount of formal and informal preparation. Stayers were deficient to Anglos only in initial wages earned. This fact was evaluated as economic discrimination since employers' ratings were similar for both groups. 4 tables, 22 references. GJT

Comments: This article reinforces work by Graves on Navajo migrants to Denver which indicates that acquisition of middle-class personality traits tend to cause greater psychological stress to Indians. GJT

WADDELL, Jack O. "Resurgent Patronage and Lagging Bureaucracy in a Papago Off-Reservation Community." Human Organization 29 (Spring 1970): 37-42.

Descriptors: *Bureaucracy/ *Employment/ Papago/ Southwest/ *Discrimination/ Adults/ Off-Reservation/ Passive Resistance/ Conservation of Cultural Identity
Identifiers: U.S./ Arizona

Abstract: Since the middle of the 19th century, Papago people have served as unskilled laborers for a copper company in Arizona. They worked by the day, when they pleased, and the company had enough people to meet its needs. Since 1940, Papagos have moved into more skilled positions. This and the growing mechanization of industry, (and rising social, economic and educational privileges of the poor) has compelled the company to formalize its relationship with its Indian workers. To encourage Indian employees to aspire to better living standards, sobriety, work dependability and prudent use of money, the company provided rewards designed to alter undesirable patterns. It was assumed that dealing with "unequals" who were also "traditionals" called for a degree of condescending patronage until the Indians could become "moderns." The company would like to bureaucratize relationships with all its workers, treating them impartially, but in order to maintain ethnic balance on the work force the company allows Indians extra time, and several tries on qualifying tests, hires Indians who pass before waiting whites, and gives Papagos special consideration for absenteeism. The Papagos want to maintain their identity and resist becoming "made-over" into white people. Absenteeism, drinking, lack of participation in community affairs, refusals to participate in union activities, and even rejection of offered promotions appear to be efforts to maintain identity by conforming to institutionalized stereotypes developed over several decades of interactions between the company and the Papagos. Bureaucratization is delayed by the persistence of the company's condescending structures, stereotypes, relationships, and by cultural behavior peculiar to the Papagos. Egalitarian objectives are long delayed, and human beings are disillusioned. The company/Papago situation reveals that once there is a commitment to condescending patronage in the structure it may be difficult to prevent it from becoming permanent. 8 references; 3 tables. ED'A

Comments: This study assumes that people should be treated equally and suggests that this means a uniform response by workers to management and vice versa. It also suggests that to be "equal" minorities have to measure up to the dominant cultural standards. An alternative for corporations in increasing their efficiency and ease with which they deal with their employees is to take into account the attitudes groups of workers have about work, and to accomodate these differences without condescension. ED'A

VOGET, Fred W. "The American Indian In Transition: Reformation and Accomodation." American Anthropologist 58 (1956): 249-263.

Descriptors: *Cultural Revival/ *Cultural Adaptation/ *Conservation of Cultural Identity/ Native American Religions/ Social Status/ *Biculturalism
Identifiers: U.S./ Shaker Church/ Handsome Lake Religion/ Native American Church/ Ghost Dance

Abstract: Reformativ nativism is a relatively conscious effort by subordinate groups to attain a personal and social reintegration through a selective rejection, modification and synthesis of both traditional and alien cultural components. Examples of reformation among American Indians are the Gauwifo or "Great Message" of the Iroquois, Peyotism in the Plains, and Shakerism among the Pacific Northwest peoples. Religious reformations begin with divine revelations from God which, result in a better life, strengthened kinship bonds, racial survival, and cultural distinctiveness. Basic Indian beliefs and practices are reorganized in relation to the known present. New techniques do not simply add to the tribal repertoire, they supersede them. Reformists attack traditional beliefs and practices that are out of harmony with the new way. Shamanism and witchcraft receive the brunt of these attacks and must either be converted or destroyed. Healing and morality are inseparable components of Indian religious reform. Leaders share a deep sense of unworthiness publically expressed, a longing to be transformed by the inner light of God's goodness, and an assumption that other people should and do share the same sense of evil and desire for regeneration. As movements develop, proselytizing for God assumes a greater role. Missionary activities stimulate intertribal contacts and promote a sense of brotherhood among Indians. Reformativ movements build new social orders for personal status and achievement among more literate young members. Legitimacy for movements is acquired through articles of incorporation which give protection within the alien legal structure and allow the right to worship in an Indian way. Indian movements can probably endure indefinitely even though membership declines as people redefine needs and the creative force is spent. They provide a legitimate base for evaluation of Indian ways, an emergence of a new dignity and self-confidence, and pave the way for a more secular, pragmatic, and accomodative adjustment. They appear to be an essential phase in the growth and experience of American Indians and are the beginning of a Great Awakening. 39 references. GJT.

BIGART, Robert James. "Patterns of Cultural Change in a Salish Flathead Community." Human Organization 30 (Fall 1971): 229-237.

Descriptors: Flathead/ Plateau/ *Cultural Adaptation/ *Conservation of Cultural Identity/ Secondary Schools/ *Psychological Testing/ *Youth/ Reservation/ Achievement/ Economic Issues/ Native -Non-Native Comparisons/ *Biculturalism
Identifiers: U.S./ Montana/ Flathead Reservation/ Thematic Apperception Test/ Kluckhohn Values Orientation Test/ Brownfain Self-Rating Scale/ Semantic Differential

Abstract: This study examines culture change in a Salish Flathead community for answers to four questions: 1) Is the community still psychologically Indian despite acculturation to Western technology? 2) What effect is the increasing dilution of Indian blood having on Indian psychological traits? 3) What effect is the improved economic conditions having on Indian traits? And 4), what effect are Indians having on reservation whites? Four tests are administered to students at a reservation high school which is $\frac{1}{2}$ Indian and $\frac{1}{2}$ white, and to a sophomore class in an off-reservation high school. The Indian sample is divided according to degree of Indian blood and economic status. Results show that the Indian community is distinctly Indian in character despite the acceptance of white technology, schools, and Christianity. Students with low and high levels of Indian blood showed remarkable consistency in test results. The middle group seemed aware of more outside pressure to succeed and registered a much lower self-image than the other Indian groups, indicating a special concern about their social role and capabilities. Those with the least Indian blood do not lose their Indianness which suggests that the community effectively socializes these children. The fact that only whites who are quite Indian in personality and values marry into the tribe. "Richer" Indians showed some superficial changes toward an appearance of being white. In areas which are less consciously Indian there is no indication that economic factors will cause Indian and white patterns to converge. The most notable psychological shift, at least among adolescents, was inclination of whites toward Indian patterns. This study supports conclusions from other studies which indicate that psychological aspects of Indian culture are surviving despite the adoption of Western technology, and that poverty is the main reason that other tribes have been so much less able to function effectively within the American society. 10 references GJT

BLANCHARD, Joseph; Blanchard, Evelyn; and Roll, Samuel.
 "A Psychological Autopsy of an Indian Adolescent
 Suicide With Implications for Community Ser-
 vices." Suicide and Life Threatening Behavior 6
 (Spring 1976): 3-10.

Descriptors: *Suicide/ *Youth/ Family Problems/ Psy-
 chological Testing/ Pueblo/ Southwest/ Aggressiveness/
 Traditional Family Organization and Relationships/
 Anomie/ *Suicide Prevention/ *Mental Health Programs
 and Services

Identifiers: U.S./ Memory-for-Designs/ Bender Visual-
 Motor Gestalt/ Rorschach/ IES/ New Mexico

Abstract: This report serves as an examination of a 17
 year old Pueblo youth who committed suicide in 1970.
 The information presented here is unusual in that a
 social history, counseling information, and a battery
 of tests are recounted as part of his treatment prior
 to his drug overdose. This profile may illuminate
 indications of a potential Indian adolescent suicide.
 "Juan" had a chronic history of fighting and encounters
 with tribal police. His home environment included an
 alcoholic father who had abandoned his primary role
 responsibilities. Juan's family had lived in an urban
 environment, and then returned to the reservation. His
 village was in a state of rapid transition where the
 traditional tribal base is and has been disintegrating.
 Juan's Bender score showed some evidence of emotional
 impulsiveness and difficulties in emotional control,
 coupled with a slight perceptual disorganization. (An
 indication of a spatial orientation disturbance may be
 invalid due to cultural differences.) The Bender also
 showed a general lack of self confidence and fairly
 high anxiety level. The IES and Rorschach indicated
 poor self perception, value conflicts, alienation,
 internal anger, hypochondriasis, extreme depression,
 and magical thinking. Several recommendations are made
 for a tentative suicide and crisis intervention model
 for all Indian Pueblos and Apache villages in New
 Mexico. 7 references; 1 flow chart. TT

Comments: This is an extremely good reference piece
 which goes into far more detail on a individual basis
 than most other articles on a similar subject. Includ-
 ed in the summation is an extensive list of possible
 reasons for Juan's suicide and rhetorical questions
 concerning responsibilities and strategies. TT

CLINTON, Lawrence; Chadwick, Bruce A.; and Bahr, Howard
M. "Vocational Training for Indian Migrants:
Correlates of 'Success' in a Federal Program."
Human Organization 32 (Spring 1973): 17-27.

Descriptors: *Employment/ Training Programs & Ser-
vices/ Urban Areas/ *Relocation/ *Schools/ *Drop Outs/
*Program Evaluation/ Experimental Study/ Adults/ BIA/
Sex Differences

Identifiers: U.S./ Oregon/ Adult Vocational Training
Program

Abstract: Ten probable correlates for successful completion of a vocational program are tested on 316 participants in the Adult Vocational Training program in the Portland Area for the period 1964-1966. The hypothesis was that education, prior employment experience, and off-reservation living were directly related to successful completion; that age and degree of Indian ancestry were inversely related; that males were more apt to succeed than females; married persons more than other marital statuses; and finally, that aptitude tests scores and B.I.A. assessment of the candidates potential were directly related, and the number of prior arrests were inversely related to program completion. Data was computer analyzed for two measures of the dependent variable, success: 1) first for those who completed training with those who did not; and 2) the percent of training completed. The second definition allowed the use of multiple regression analysis of the independent variables. Results show no relation between formal education and successful training. Employment was important for males and off-reservation experience for females. On the age factor no inverse relation showed. In fact, older trainees were more apt to complete the program, and for females the greater the Indian ancestry the higher the probability of training completion. More married men (86%) than single (70%) completed the training. The most important factor associated with completion was the sex of the participant, with 79% of the males succeeding compared to only 48% of the females. The reason for this is not clear and needs additional research. A careful assessment is needed to distinguish between drop-outs whose behavior represents a successful adaptation from those representing personal and program failure. 4 tables, 17 references. GJT

Comments: Interesting variation on similar themes in series of studies of the Navajo in Denver. CLA

EDWARDS, Dan, and Edwards, Marge. "Social Groups Work with Young American Indians." Paper submitted to Western Interstate Commission for Higher Education, Faculty Development, Minority Content in Mental Health, 1974. (23 p.)

Descriptors: *Social Groups & Peer Groups/ Indian Time/ *Program Development/ *Children (school age)/ *Youth/ Social Welfare Professional Personnel/ Social Welfare Programs & Services/ Passive Resistance
Identifiers: U.S.

Abstract: Contrary to public opinion, Indians, particularly Indian youth, like groups. Tangible activities such as field trips and exchange visits with other Indians and non-Indians expand their cultural awareness and develop social relations skills. Blocks to membership are: Indians may not always keep their commitments; some people think Indians are not time-conscious, which may be a lack of commitment since they are prompt when appointments are important to them. Indians can easily detach themselves from others. They tend to depersonalize relationships in the beginning. When a child's frustration level is low he cannot tolerate additional failure. Young Indians require constant reaching out from the worker. Indians tend to respond passively in new situations. They have hostile feelings toward whites, half-breeds and other tribes. The postponement of gratification needs may be difficult for Indian children. Many factors may hamper development of a therapeutic worker-member relationship. Consideration should be given to the following: The "Multitudinous Significant Deserters" syndrome resulting from inadequate handling of the termination process by other members of the helping professions; the transference phenomena about which the Indian may be unable to talk; many bilingual Indian children lack English communication skills and the ability to express their feelings; assessment of a non-verbal member's involvement is difficult. Caution is encouraged in the evaluation of the relationship particularly the strength of it in the initial stages. Many young people have difficulty in discussing their feelings about sensitive areas; avoid pushing too fast and hard. A period of at least 6 to 8 weeks should be allowed for proper development of the termination unit. GJT

GRAVES, Theodore D., and Lave, Charles A. "Determinants of Urban Migrant Indian Wages." Human Organization 31 (Spring 1972): 47-61.

Descriptors: Urban Areas/ Navajo/ Southwest/ *Relocation/ *Urbanization/ *Employment/ *Economic Issues/ Achievement/ Motivation/ BIA/ Discrimination
Identifiers: U.S./ Colorado

Abstract: Navajo Indians in Denver, Colorado, receive abysmally low wages in comparison to wages of Spanish-Americans and working class Anglos in the same city. This study used Multiple Regression analysis to explore a variety of background experiences of 259 male Navajos in relation to their wages. The data is drawn from a larger eight year study of these same migrants which examines motivations behind their migration and the quality of their urban adjustment. The present study selects the dependent variable of migrants starting wage. The independent variables employed included measures of the types of parental role models migrants had in their homes, the contribution made by formal education and job training, the premigration preparation they received through previous work experience, their social and personality attributes, and the state of the job market in Denver at the time of their arrival. Results showed that while all of the variables were useful, none were significant contributors to the migrants starting wages. Married migrants have a wage advantage which is substantially greater than can be accounted for by their prior work experience. However, when they were divided into two groups to test whether employers started them higher because of their potential for stability or as a charitable act, charity was the major factor. Two distinct processes seem to be in operation regarding starting wages. Migrants who could command no better than unskilled jobs had different patterns of determinants than those obtaining semi or skilled jobs. Examination of the characteristics of the mediators, BIA and the employers appear to be the most fruitful area for tapping variance in starting wages not accounted for in this study. Why Indians as a group received such low starting wages is undoubtedly accounted for by minority group prejudice. Contains 2 tables on correlation between Navajo starting wages and the possible determinants and data for assessing the relative contribution of variables in the regression equation. 21 references. GJT

PERETTI, Peter O. "Enforced Acculturation and Indian-White Relations." Indian Historian 6 (1973): 38-52.

Descriptors: *Conservation of Cultural Identity/
*Cultural Adaptation/ *Federal Government/ *Administrative Issues & Problems/ Bureaucracy/ Cooperation/
Traditional Family Organization & Relationships/ Passive Resistance
Identifiers: U.S.

Abstract: Whites often fail to see the Indian as he really is--a twentieth century man who is the product of white exploitation, enforced acculturation and perennial misunderstanding. European arrogance and ambiguous handling of Indian affairs (a zig-zag, and inconsistent policy often contradicting previous policy) has led to the downfall of the Indian. Indian holdings and activities were diminished to make way for the multi-exploitative activities of the white American. The white man's keen sense of competition and disregard for others helped cause a social breakdown as well as an economic breakdown evolving from loss of land and freedom. The confining of Indians upon reservations has nurtured a form of segregation and isolationism. The Marshall decision ruled that Indian tribes were dependent, domestic nations who could not enter into treaty relations with any other country nor could they buy or sell land to any other nation or individual. Indians placed on reservations suffered a high death rate, were ordered to give up their original forms of shelter, had to cut their hair to work for the Indian agent, and were expected to raise "civilized" crops such as wheat, often on land not able to sustain farming. Fundamentally, Indians have the same virtues and vices as other Americans, but white ways may be as meaningless and distasteful to an Indian as his are to a white. Ethnic insularity of the Indians is somehow un-American. Indians seek recognition and respect for what Indians consider their historical and legal right to be Indian, while being helped to improve their material conditions in ways that will retain, use, and develop their own cultural heritage. Indians are not opposed in principle to loss of Indian identity or assimilation into the dominant society, they only insist that this should be an individual option, to be neither forced nor discouraged but freely and honestly exercised by means of improved educational opportunities which should apply to professions as well as manual skills. The white conquerors have stifled all that native people hold dear; they have not done so much through vicious illwill as through the complacent belief that no people could want to live any other kind of life but their's. 27 references. ED'A

Comments: A blunt de-mystification of the image of modern Indians, and a defense for the maintenance of his cultural identity and autonomy. ED'A

TOWNSLEY, H. C., and Goldstein, George. "One View of the Etiology of Depression in the American Indian." (Mimeographed, 13 pages)

Descriptors: *Depression/ *Self-Concept/ Bureaucracy/ BIA Boarding Schools/ Youth/ Adults/ Administrative Issues and Problems/ Passive Resistance/ Native American Coping Behaviors

Identifiers: U.S./ M.M.P.I.

Abstract: One of the most significant factors causing depression among American Indians is a parasitic dependency which the Federal Government has induced and aggravated. Lacking the opportunity to make decisions which count, the Indian develops a life-long negative evaluation of self. Reservation Indians face 50% unemployment in some cases, and scholastic failure. Low education levels and unemployment resulting in low self-esteem leads to depression and is clearly implicated in alcohol dependency, suicide, homicide and accidents. Alcohol use may be seen as a self-prescribed medicine to combat depression and attenuate feelings of self worth. Children raised in this situation are disadvantaged at birth. Boarding school children, often already emotionally disturbed, are subjected to separation from their parents, while school personnel are often forbidden to form relationships with the children. Records of 164 Indian children show that, whereas in grades 4-6 they exceed the national norms on the California Achievement tests, by 7th grade the same group began to do poorly. Psycho-cultural conflicts block educational achievement and the children evince greater personal disorganization than white children on the Minnesota Multiphasic Personality Inventory(MMPI). The more meaningful significant dimensions of the personality for Indian children were feelings of rejection, depression, anxiety, withdrawal, and alienation. Lack of self-respect is a consequence of the lack of education, or prejudicial victimization, and the lack of control over one's daily life, future plans, and expectations. Two examples of future hope are the Indian Self Determination Act, and the recognition of the significance of Native American healing practices, together with an increasing acceptance of the Native American Church. Indians can emerge as a proud people capable of making their own independent decisions. 6 references. ED'A

Comments: An extraordinarily concise presentation which identifies precise causes of Indian mental health problems and discredits stereotyped causes. ED'A

KRAINES, Gerald A. "Emotional Disorders Among Indian in the State of Maine: Period Prevalence and Patterns of Service Utilization." Report to the American Psychiatric Association Task Force on Indian Affairs, 1972. (mimeographed)

Descriptors: *Mental Disorders/ Penobscot/ Passamaquoddy/ Micmac/ Malecite/ Eastern Sub-Arctic/ Northeast Woodland/ Urban Areas/ Reservation/ Epidemiological Study/ Sex Differences/ Age Comparisons/ *Out-Patient Care/ *Institutionalization/ Mental Health Institutions/ Psychoses/ Neuroses/ Alcohol Misuse/ Mental Retardation

Identifiers: U.S./ Maine

Abstract: Treatment data is collected from mental health facilities to identify the amount of mental disorder among Maine Indians. Period prevalence, combining incidence, prevalence and readmission rates for one year, are analysed and categorized under: 1) psychotic disorders, 2) neurotic adjustment and character disorders, 3) alcohol related disorders, and 4) mental retardation. Results show an extremely high period prevalence of mental disorder (4% of the Indian population). The most striking statistic among adults was that 40-50% of all diagnoses were alcohol related. The psychoses accounted for 20% of both in, and out-patients diagnosed, and 20% of the Indian adult in-patients had a diagnosis of mental retardation (over 70%), while 80% of the out-patients had neurotic adjustment and character disorders. All schizophrenic patients were women. Girls were seen as out-patients more than boys, although the boys had twice as many problems. Male expression of alcohol related disorders, was significantly high as were symptoms of depression and/or work disturbance. Females exhibit no such symptoms specifically associated with their drinking. Both in, and out-patients' educational levels were higher than for Indians in general in Maine, suggesting that the better educated and more urban Indians find their way into treatment more readily. The differences between the male and female ratio suggest that, for whatever reason, it is more difficult for males to get into treatment or that potential schizophrenic adult males develop alcoholism as an overriding behavioral manifestation. 18 References. GJT.

Comment: This was an exploratory study, conducted cooperatively with the state of Maine officials to identify any baseline data prior to planning by both Indian and Mental health staffs for developing special services. Numbers are too small to develop generalizations. A more detailed two year study of services to children is reported in document #286. CLA.

SLOTKIN, J. S. "Social Psychiatry of a Menomini Community." Journal of Abnormal and Social Psychology 48 (1953): 10-16.

Descriptors: Menomini/ Prairie/ *Aggressiveness/ *Non-Competitiveness/ Cooperation/ *Traditional Means of Social Control/ Adults/ Reservation/ Culture Specific Syndrome--Witchcraft/ Psychoses/ Neuroses/ Alcohol Drinking Patterns
Identifiers: U.S.

Abstract: Cultures differ in the drives they suppress which threaten their continuance. Most cultures are inadequate in their gratifications of such drives and no culture provides adequate expression of social opposition in its basic primary groups. Such support groups cannot tolerate such aggression--whether they are the nuclear family of the white middle class, or a Menomini community in which everyone is treated as a member of the family. Among the Menomini customary forms of expression are channelization into teasing and competitive games, sublimation in hostile folktales and attitudes toward whites, and violation through gossip, witchcraft and drinking. Inadequate expression of social opposition is not perceived as a problem and symptoms of gossip and drinking are considered major problems. Controls which inhibit social opposition are still fairly effective, and those who reject the mores emigrate. Other indicators of cultural inadequacy are present, but it is not clear whether they are generated from suppression of social opposition or the stresses of acculturation. 20 references. ED'A

Comments: The paper is of mixed value. It is positive in that it points out that all cultures provide inadequate expression for drives which may destroy them, and is carefully non-judgemental, using the Menomini as an example of how one culture manages its affairs. However, the author makes observations which are open to question. For example, he states that among Menomini there are no close friendships because friends will offer derogatory gossip about each other behind their back. He also views Menomini reluctance to share private information with him as a symptom of personal disorganization. The paper is strongest in the development of an hypothesis, and most weak in supportive observations. ED'A

SHORE, James H.; Bopp, John F.; Waller, Thelma R.; and Daves, James W. "A Suicide Prevention Center on an Indian Reservation." American Journal of Psychiatry 128 (1972): 76-81.

Descriptors: *Suicide Prevention/ Reservation/ Plateau/ Youth/ Young Adults/ *Suicide/ *Mental Health Programs and Services/ Correctional Institutions/ Native American Personnel/ *Program Development
Identifiers: U.S.

Abstract: A pilot study of suicide patterns in a Pacific Northwest intermountain tribe prompted its leaders to request the development of a suicide prevention center. 60% of the suicides were by people under 25, 82% were male, 88% had arrest records, 94% killed themselves while drinking or using inhalents, 66% hung themselves, and 42% hung themselves while in jail. Cultural conflict, family instability and an unusual number of caretakers are highlighted as causes. The center's staff was composed of mental health consultants, Indian Health Service social workers, and volunteer Indian counselors, usually parents or grandparents from the tribe. The center was a 24 hour detention place for emergency cases, as well as a base for outpatient follow-up and for research on the characteristics of individuals showing self-destructive behavior. A reservation center, unlike a non-Indian urban prevention center must 1) consider the historical and cultural antecedents in understanding the context of suicide and the community's attitudes toward it, 2) deal with the lack of referral services and lack of telephones, 3) involve indigenous mental health workers as well as the community as a whole to prevent unnecessary antagonisms and to help a patient who might otherwise resist turning to the non-Indian professional. In its 13 months, there were 36 admissions, representing 30 clients. When the client arrived he spent much time with the volunteer counselors discussing his present emotional crisis, often in Indian language. Patients were expected to control themselves and often combative behavior and intoxication gave way to quiet sociability, with the patient requiring little or no medication. Most patients were released after 24 hours to their family. Evidence from this and other programs suggests that: 1) self destructive behavior follows a specific pattern in a specific community setting, and that suicides occurred in clusters among extended family groups; 2) suicide is a learned pattern of behavior; and 3) suicide prevention services provide an alternative to the legal system for handling emotional crisis associated with self-destructive behavior. 10 references; 1 table. ED'A

Comments: Unfortunately this project, funded for three years, was terminated at the end of one year, although work of this kind has continued on this reservation. ED'A

MILLER, D. D., and Johnson, Gail. "What We've Learned About Teaching Reading to Navajo Indians." Reading Teacher 27 (March 1974): 550-554.

Descriptors: *Learning/ *Language Handicaps/ *Conservation of Cultural Identity/ *Children (school age)/ Navajo/ Southwest/ Review of Literature
Identifiers: U.S./ New Mexico/ Arizona

Abstract: A review of literature dealing with the problems of teaching reading skills to Navajo children who leave the reservation to attend school. Due to the fact that most of the Navajo children have limited if any English vocabularies and have had minimal contact outside the reservation, the major problems they encounter when they enter school are ones of culture, language and the availability of only biased materials. Interest is low in reading books created by "whites" but high in reading things written by "reds". The Indian dropout rate is about 60% which is nearly 50% higher than the national average and many Navajos drop out by the 5th grade. To help alleviate these problems, Allen (1971) stresses immediately meaningful reading to interest students. A study under the joint auspices of the Navajo Demonstration School and the Office of Navajo Economic Opportunity utilizes two criteria: 1) the specific language of the children is encouraged, and 2) education takes place in the environment with which the children are familiar. Other studies generally concur. 18 references; 8 photos. AW

Comments: This article is thorough in what it covers, although it seems there should have been some reference to effects of boarding schools on social development (peer vs. adult interaction) and resultant correlation with achievement. There is some indication that the authors may see value in Indian written materials only as a way of getting children weaned from their own culture and that they really want them to read and speak English. AW

NELSON, L. G.; Tadlock, L. D.; Dawes, J. W.; Hipple, J. L.; and Jetmalani, N. B. "Screening for Emotionally Disturbed Students in an Indian Boarding School: Experience with the Cornell Medical Index Health Questionnaire." American Journal of Psychiatry 120 (June 1964): 1155-1159.

Descriptors: *BIA Boarding Schools/ *Psychological Testing/ *Youth/ Navajo/ Southwest/ Eskimo/ Western Arctic/ *Mental Disorders/ Preventative Mental Health Programs/ Native American Values
Identifiers: U.S./ Cornell Medical Index/ Chemawa Indian School/ Oregon

Abstract: Three hundred and sixty five students at Chemawa Indian School, an off-reservation BIA boarding school are administered the Cornell Medical Index Health Questionnaire. On the basis of distribution of "yes" responses, 47 are selected as a stratified sample of further study to examine whether the CMI is valid and useful as a practical device for screening on a mass scale for psychiatric disturbance in an isolated population of Indian adolescents. Without prior knowledge of the CMI responses the subjects, 16 Alaskans and 31 Navajo are evaluated by a psychiatrist on the basis of clinical impressions and social histories, and are assigned to one of two diagnostic categories: normal and abnormal. Mean scores for normal/ abnormal show that the CMI can with acceptable precision predict the group which subsequent psychiatric evaluation will diagnose as abnormal. However, this conclusion is limited to Navajo students in this small data sample.

The Navajo normal group had a mean CMI score of 29.3 compared to 59.5 in the abnormal group, while the Alaskan normal mean was 26.2 and was 31.5 for the abnormal group. It was found that CMI responses were not affected by age, sex, academic level, recent boarding school experiences, or chronic illness. More extensive study is needed to determine the validity of the CMI in detecting psychiatric disturbances in Alaskan adolescents. If the results of this study are confirmed by more extensive tests now planned, the practical value of the CMI is almost unlimited. Psychiatric consultation time now spent in screening could be used for treating the group segregated by the CMI as statistically at risk. The CMI as a predictor of the group at risk even before any overt symptomology is present may allow for preventive psychotherapeutic efforts. 4 tables giving a summary of results for the stratified sample, a statistical summary for the 365 random sample, and the effects of chronic disease on CMI responses, are included. 7 References. GJT

Comments: Follow-up studies have not confirmed usefulness of CMI among tribes generally. CLA

HELPER, Malcolm M., and Garfield, Sol L. "Use of the Semantic Differential to Study Acculturation in American Indian Adolescents." Journal of Personality and Social Psychology 2 (1965): 817-822.

Descriptors: *Youth/ Psychological Testing/ Native-Non-Native Comparisons/ *Cultural Adaptation/ Plains/ BIA Boarding Schools/ *Achievement/ Sex Differences/ *Native American Values
Identifiers: U.S./ Semantic Differential/ South Dakota/ Flandreau Indian Vocational High School

Abstract: Indian adolescents in an Indian boarding school, and 123 white adolescents in a nearby public high school rated value concepts using 9 semantic differential scales. Scores on the Iowa test of educational development were collected from the same groups as an independent measure of acculturation. The general purpose was to examine the differences in value content as well as rankings between Indian and white groups, and to see if acculturation correlated with similarity. Three value factors were utilized with the following polarized semantic differential scales: Evaluation (happy/sad; fair/unfair; bad/good), Potency (weak/strong; hard/soft; manly/womanly), and Activity (fast/slow; cold/hot; dull/sharp). These were all to be rated as they applied to 15 concepts involving race; time (future, being on time, and planning ahead); self (me, and me-as-I-want-to-be); parent concepts (my mother and my father); school concepts including quitting school; and specific behavior such as drinking, speaking English, and getting mad. Results showed that Potency scores did not correlate with Evaluation and Activity scores, and that there were differences in the content of this factor for girls of both races. These differences were not described. Comparison between whites and Indian scores gave a "higher" rank order score for whites and high achieving Indian boys were more like white pupils. High achieving Indian girls were like white on the evaluation and activity factors, but the low achieving Indian girls were more like the white pupils in rating elements for Potency. Overall, the differences between white high achieving Indians was as great as between high and low achieving Indians. Me-as-I-want-to-be is closer to the same as Indian for Indian pupils than it is for white among non-Indian pupils. CLA

Comments: The advantage of semantic differential scales is supposedly that they enable one to get at the content of attitudes--not value judgements about them. This study confounds this by discussing "higher/lower" and rank orders of results, as if they had translated the verbal scales into numbers and then placed value on one end each polarities. The study is part of a series conducted at Flandreau between 1955 and 1965, and reflects some of the problems of identifying bias in cross-cultural studies. With more sophisticated analysis techniques now available, the semantic differential could be a useful tool. CLA

KUTTNER, Robert E., and Lorincz, Albert B. "Promiscuity and Prostitution in Urbanized Indian Communities." Mental Hygiene 54 (1970): 79-91.

Descriptors: *Sexual Patterns and Problems/ *Female/ Urban Areas/ Sioux/ Winnebago/ Omahas/ Plains/ Prairie/ Urbanization/ Economic Issues/ Alcohol Misuse/ Social Groups and Peer Groups/ Adults/ Epidemiological Study/ Group Norms & Sanctions
Identifiers: U.S./ Nebraska

Abstract: Information from a larger research project prompts this informal report. One hundred women of Sioux, Winnebago, and Omaha descent in the skid row section of Omaha, Nebraska are the subjects. Stages between promiscuity and prostitution are defined as normal, occurring among younger girls when short term affairs usually result in illegitimate children, extreme where very little planning goes into relationships with men, and compensated promiscuity with rewards expected for favors. Two sub-grades of this stage are discerned: 1) Sequential relationships is a stage of acquiring a substitute or temporary husband who makes monetary contribution to the family; and 2) simultaneous relationships are described as an exploratory phase of going with several men until the woman either settles on a temporary husband or moves on to prostitution. Professional promiscuity is the final stage and is practiced on a bare subsistence level and not as a commercial venture. Alcoholism and extreme poverty are the prime factors underlying Indian prostitution which is noted to be an enduring problem among urban Indian women. Recorded in the report are observations of attitudes, activities, venereal disease, fertility, and methods of police regulations. The authors' note that the lack of community ostracism against promiscuity and illegitimacy creates a favorable environment for rehabilitation of these women. GJT

Comments: Prostitution is an enduring problem of any ethnic urban group subjected to extreme conditions of poverty, and it should go without saying that the problem is not one exclusive to the Indian population. GJT

BEE, Robert L. "Potawatomi Peyotism: The Influence of Traditional Patterns." Southwestern Journal of Anthropology 22 (1966): 194-205.

Descriptors: Potawatomi/ Prairie/ *Drug Use/ *Traditional Use of Drugs, Hallucinogenics, and Alcohol/ Reservation/ *Native American Religions/ *Tribal Political Organizations

Identifiers: U.S./ Kansas/ Native American Church

Abstract: During a 14 month period in 1964-65, peyote associated activities were observed among the Kansas Potawatomi. Historical records reveal that peyote was part of shaman's kits before 1900, mainly for medicinal purposes. The formal peyote religion, with its doctrine, ethics and rituals was introduced in 1910 from Oklahoma. A descendant of the original leader is one of two contending heads of the group today. In 1925, Kansas chartered the Native North American Indian Church of God, and sporadically since then, membership cards have been issued, elections held and dues levied. In the 1930's a rival charged that the charter was a step away from the old Indian way (even though it provides protection against law enforcement efforts to disrupt or confiscate peyote). General members attend meetings led by either of the leaders, and the same assistants perform duties for either during the ritual. Leaders and members belong to the Peyotist group, and also to the Sacred Drum, Medicine Bundle societies, Catholic or Methodist churches with no apparent concern about overlapping membership. In general the gossip and accusations about leaders and group members seem more related to traditional patterns of antagonism among the Potawatomi than to rejection of either leader or cult. These are old and well used shamanistic weapons of accusation of misbehavior and of laying illegitimate claim to positions of authority, but peyotists do not follow the traditional practice of face-to-face encounters. The doctrine of brotherly love within the the peyotist tipi inhibits making it an arena for combat. Thus protected individuals at meetings are more free to express emotions and reveal past behavior than at other Potawatomi rituals. The patterns of behavior seem to be modern replications of Potawatomi traditional power politics within the newer context. CLA

Comments: The anthropologists seem not to have attended more than one peyote meeting, and rely on interviews with informants and observation of the opposing leaders in their secular roles. That article stresses the rivalry and political ploys of two adversaries as a way of demonstrating the continuity of traditional patterns, rather than particulars or functions of the Native American Church. CLA

GOLDSCHMIDT, Walter, and Edgerton, Robert B. "A Picture Technique for the Study of Values." American Anthropologist 63 (1961): 26-47.

Descriptors: Menomini/ Prairie/ *Psychological Testing/ Non-Interference/ Native American Religions/ Non-Materialism/ Adults/ Reservation/ *Culture Fair Tests/ *Cultural Adaptation/ *Conservation of Cultural Identity/ *Native American Values
Identifiers: U.S./ Wisconsin

Abstract: This study is an initial experiment on an objective technique for a study of cultural values to discover if the test makes meaningful discriminations consistent with data already known and to uncover problems that will be encountered in preparing, administering, and analyzing such tests. The data is Spindler's analysis of five subcultures among the Menomini which represent a continuum of acculturation from: 1) Native-oriented, 2) Peyote, 3) Transitional, 4) Lower Status Acculturated, and 5) Elite Acculturated. The test consists of 11 pictures designed to be relatively culture specific and concrete in terms of Menomini perception and measurement of social standards of their fellow man, with realistic meaningful choice situations. Each picture offers a hypothesis with respect to variation in values among the acculturation categories. The test is administered to 44 males with at least 8 in each of the 5 categories. 36 are Spindler's informants. Results were scored by Edgerton and an independent judge with each card scored on a 5 point scale from -2 through zero to +2; with -2 representing our anticipation for the Native-oriented end of the continuum, and +2 for the acculturated end. Of the 11 pictures only 5 gave positive results. Reasons for the other 6 having no statistical significance are: 1) We guessed wrong on the distribution of values. 2) The card did not present a meaningful cue to cultural values. 3) They did not evoke honest responses. 4) Our analysis was too crude to discover meaningful variations. Important guides for improving the instrument are: closer attention to details of the drawings; choice situations must be clear but not placed in an idiom which compels stereotyped or cliché answers; a maximum of care must be taken to administer the test in a uniform situation. This instrument can be a supplement for the analysis of values. Its usefulness is in its relative specificity; its controlled sample rather than a chance selection characteristic of most ethnographic reporting; its provision for testing of variations in values between groups within a culture; and its amenability to statistical handling for validity and reliability. We believe this method to have a substantial advantage over verbal questions as it is much easier to standardize presentations of pictures. Contains 9 picture samples with tables of results and sample responses for 4 pictures which deal with fishing vs. work, group identification vs. solitude, native religion vs. Catholicism, consumer goods vs. family welfare, and 1 table on summary of correlations on a four fold basis to all cards. 48 references. GJT

Comments: A valuable study model; however, the complete data is not included in this report. GJT

HALLOWELL, A. Irving. "Psychic Stresses and Culture Patterns." American Journal of Psychiatry 92 (1936): 1291-1310.

Descriptors: *Mental Disorders/ Neuroses/ Psychoses/ Native American Etiology/ *Group Norms & Sanctions/ Chippewa/ Eastern Sub-Arctic/ *Culture Based Psychotherapy/ Traditional Healers/ Culture Specific Syndrome--Soul Loss/ Culture Specific Syndrome--Taboo Breaking/ *Socially Deviant Behavior/ Culture Specific Syndrome--Windigo Psychoses/ Reservation/ *Dream & Vision Quests

Identifiers: Canada/ Manitoba

Abstract: The clinical picture presented by the neuroses of today is changing parallel with changes in society and morality. Prevailing morality in a culture is directed against an individual's instincts, and morality is a relative power dependent on the structure of a given society. The problem of etiology of neuroses is not purely an individual problem. Differences in social pressures imposed by varying cultural configurations bear some relation to the incidence and character of psychic stresses in different societies. The consideration of differences in the form and symptoms of mental disorders in various societies, in the same society at different periods and in different contemporary classes of the population, is one way to study the relations between disorders and prevalent culture patterns. If "normal" behavior is defined and taken as an absolute by one culture, and people of another culture are compared with it, then it is possible to speak of the second group's psychoses and neuroses. The true psychotic's reality is personal; culturally defined reality is shared by a whole group. An analysis of cases studies among the Saulteaux people makes clear that the creation as well as the resolution of psychic stress is correlated with specific cultural patterns. The Saulteaux institutionalize confession as a means of relieving stress. Love magic too relieves shame, embarrassment, guilt, and combats social ridicule. Dreams resolve stress as symbols of self-punishment and release from guilt and fear, give people self assurance, and sometimes validate gratification of an incestuous desire or taboo. Intra-psychic conflict is seen in the guise of a transformation into a Windigo (cannibal). The relation of psychic stresses to patterns in the dominant culture may be understood by studying other cultures. 14 references; 7 case studies. ED'A

Comments: A thoughtful theoretical paper on the general relationship between psychic stress and culture with special reference to the Saulteaux people as an example of the interplay. ED'A

HALLOWELL, A. Irving. "Aggression in Saulteaux Society." *Psychiatry* 3 (1940): 395-407.

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Aggressiveness/ Cooperation/*Traditional Means of Social Control/ *Culture Specific Syndrome--Witchcraft/ Native American Etiology/ Reservation/ *Dreams & Vision Quests
Identifiers: Canada

Abstract: The Berens River Saulteaux people appear to live a life of cooperation, harmony, patience and self control. They have never warred, there are no official records of murder, suicide is unknown, theft rare, and physical assault seldom occurs. However, undercurrents of aggression are there, being both stimulated and channelled by cultural conditions imposed by Saulteaux society. Joking relationships between cross-cousins, and belittling remarks among men are examples of sanctioned mild aggression. When hostility does break out, it is very shocking, and even pointing one's finger can be considered a threat on a life. Complete inhibition of hostile feelings is neither expected nor demanded and there are two kinds of sanctioned indirect channels for aggression: 1) gossip and 2) sorcery, which fosters covert aggression because it avoids direct confrontation and can do an opponent harm without his being sure of its source. Saulteaux people are dogged by anxieties and fears arising from belief in sorcery, even though the number of illnesses attributed to it have diminished with acculturation. Death attributed to sorcery is not uncommon, and takes the place of murder in this society. The Saulteaux recognize the distinction between disease known to whites and those peculiar to them. White doctors cannot cure "Indian sickness" and Saulteaux doctors flourish, using sorcery to combat the magical causes of a patient's complaint. What determines the selection of an aggressor is the feeling of the sick person that he has aroused that person's hostility. Unconscious aggression is canalized through projection, displacement, and rationalization. Every Saulteaux has a modicum of spiritual armor, as well as magical power, but members of the younger semi-acculturated generation are less secure than the older people who trust their guardian spirits to protect them from sorcery. Men of great power who are known to use sorcery are seldom challenged. Common people are a gamble in a magical battle because their power is hidden and hard to estimate. Therefore, the best defense against sorcery is not to provoke offense, and cooperative behavior is the rule. 15 references; case histories. ED'A

Comments: A good examination of this culture's way of directing hostile feelings away from physically violent expressions, and producing a situation in which people cooperate to insure everyone's survival. ED'A

KROHN, Alan, and Gutmann, David. "Changes in Mastery Style with Age: A Study of Navajo Dreams." Psychiatry 34 (August 1971): 289-300.

Descriptors: *Aged/ *Adults/ Navajo/ Southwest/ Reservation/ *Males/ Age Comparisons/ *Personality Traits/ *Aggressiveness/ *Self Concept/ Psychological Testing/ *Dreams & Vision Quests

Identifiers: U.S./ Navajo Reservation/ Thematic Apperception Test/ Syntonic Orality Score

Abstract: This paper describes age-graded changes in dreams of Navajo men ages 35-55 and 55-95. It is theorized that ego-mastery styles of coping with the environment will change with age from young adult, through middle to old age, and that these changes will be reflected in dreams. The seeming age shift is from active personal mastery of the environment in younger adults to a more accommodating style with middle age, and the use of magical controls and omniscience resembling those of children in old age. The reports are of dreams of a total of 70 Navajo men living in the western, more isolated and traditional portion of the Navajo reservation. All were full bloods, native speakers, traditional in orientation and livelihood, and not affiliated with a Christian church. The dreams were elicited at the end of a two or three hour open-ended interview conducted for other purposes. Statistical analysis was mainly limited to the first coherent reported dream, which was coded for a number of variables and age groups compared. Chi-square and Fisher's Exact tests were used to test significance, since the numbers varied in age groups according to categories. Later, reliability was satisfactorily demonstrated on all dimensions that significantly differentiated between ages. No data contradicted the hypothesis, although some categories showed a random distribution over all ages. A higher percentage of dreams reported by men 35-54 tended to be about work, the dreamer taking an active role as the subject or principal character. Fewer 35-54 aged men reported consequences of their dream of an animistic nature. According to investigators' beliefs there was no difference along age lines as to whether the dreams were representative of possible events, or whether the individuals dreaming were in control of events. A review of other literature, and summary ratings suggest that age trends are present in all cultures, although differentiation of omniscient versus accommodating or passive relations with the environment are not made beyond age 54. A positive relationship with measures of orality for age groups is also reported, but individual predictions are not sound. 8 Tables. 16 References. CLA

CULVER, Charles M., and Dunham, Frances. "Human Relations Training with Complementary Social Groups: An Experiment in Face-to-Face Interaction." Psy-
iatry 33 (1970): 344-351.

Descriptors: *Training Programs & Services/ Social Groups & Peer Groups/ *Psychotherapy/ *Social Work Professional Personnel/ *Correctional Personnel/ Discrimination/ Passive Resistance
Identifiers: U.S./ T Group

Abstract: This study applies human relations training techniques to the relationship between groups who customarily play complementary interdependent and adversary roles with each other: 1) Community service workers and welfare recipients, and 2) Assistant supervisors of probation, probation officers and young probationers. In the community service workers-welfare recipient workshop, 65% were female, 49% Negro, and 10% Cherokee. In the probation-probationer workshop, 10% were Negro and all were male. A significant part of the experience took place in week-long workshops consisting of unstructured "T" groups. Participants felt insecure with each other and the highly stereotyped helper-recipient relationship was played out. Helpers were concerned, solicitous, potentially nurturant, ready to be pleased, admiring of recipients' statements concerning diligence of self-improvement, and admitting to flaws in the system while only obliquely disapproving of recipient behavior. Recipients were quiet, subordinate, asking politely about flaws in the system, and did not embarrass any helper. When these roles became dissatisfying cross-talk dwindled, recipients withdrew and helpers struggled with group leaders for power until a crisis was, often an angry confrontation. A sudden disclosure by a helper of doubts about his adequacy, and a recipient's offer of help also caused crisis. Activities which developed cohesion across group line were based on activities common to both upper and lower classes, or those which would let younger, lower class people excel. Staff members had difficulty thinking of themselves as "helpers", combat-
ed tendencies to think they could run programs more wisely than professionals and had trouble forming social relationships with recipients due to class differences. The solution was honesty about these problems and feelings. The training allows social roles to be performed in a more sensitive and flexible manner. 7 references. ED'A

Comments: An excellent discussion of inter-group training problems, which should be read by consultants planning inservice training. Patterns persist in spite of cultural/racial identities. CLA

POLGAR, Steven. "Biculturation of Mesquakie Teenage Boys." American Anthropologist. New Series 62 (1960): 217-235.

Descriptors: *Youth/ Mesquakie/ Prairie/ *Biculturalism/ Traditional Child Rearing Practices/ Traditional Means of Social Control/ Passive Resistance/ Youth/ Socially Deviant Behavior/ *Social Groups and Peer Groups/ Off-Reservation/ Native American Religions/ *Cultural Adaptation

Identifiers: U.S./ Iowa

Abstract: This paper describes the bicultural manner of living of teen-age boys in the Mesquakie (Fox) of Tama, Iowa in 1952-53. Participant observation in the activities of all boys between the ages of ten and 20 during summers, plus sociometric tabulations, interviews with teachers whose experience extends back 20 years, recorded household composition from University of Chicago files, and life history interviews were sources of data. The hypothesis is supported that boys can undergo simultaneous socialization in two or more cultures wherever a stabilized pluralism obtains. Earlier formal theories depend upon assimilation of one culture by another, in a lineal dominance pattern and consider such biculturalism "arrested fusion" and failure of assimilation. Examination of the data and revaluation of the marginal man theory shows their inappropriateness for Tama. The Mesquakie elected to purchase land and settle upon it in 1850, rather than be removed to reservations in Oklahoma (Sac and Fox). The Mesquakie have lived upon the communally owned land ever since, supporting themselves through wages from surrounding factories and businesses, with little dependence on farming as a main source of income. Mesquakie is spoken, and English learned after contact with school at about age 5, with bilingual proficiency established by age 7. There is a complete bicultural setting, with railroads, and highways and a white operated school and business district. Boys learn early the differential ways to treat white and Mesquakie authority figures, and use white machinery, clothing, foods and entertainments freely as well as participating in tribal ceremonies and pow wows. Boys cluster according to interests, proximity, and family ties into groups of mixed ages that work and play together--moving from very Indian activities to very white activities comfortably. Detailed descriptions of 5 such "gangs" is given. 1 table; 32 references. CLA

Comments: Description of a phenomenon commonly observed by Indians themselves, that of comfortable adaptation to 'living in two worlds'. CLA

DEVEREUX, George. "Three Technical Problems in the Psychotherapy of Plains Indian Patients." American Journal of Psychotherapy 5 (1951): 411-423.

Descriptors: Plains/ Clinical Study/ *Psychotherapy/ Traditional Family Organization & Relationships/ *Personality Traits/ *Conservation of Cultural Identity/ *Cultural Adaptation/ Females/ Males/ *Dream & Vision Quests
Identifiers: U.S.

Abstract: Cultural factors influence the course, goals and outcome of the psychotherapy of three acculturated Plains Indian patients whose Indian heritage played an important role in their neurosis and materially influenced their treatment. Transference can provide powerful ego-support for the patient, and the optimum transference for these patients was patterned on the Guardian Spirit of Plains Indian culture. During a vision quest a young man often gained a Guardian Spirit and the ego-strength thus obtained through identification with this spirit, gradually was transformed into self-generated ego-strength. Plains Indians' dreams are considered real and their manifest content is more revealing than the manifest content of dreams of white Americans. Plains Indians project problems and wishes as well as characteristic attitudes and behavior patterns into dreams. They also use dreams as an unconscious learning process and do reality testing in dreams. Therefore, a systematically reality-oriented interpretation of the manifest rather than the latent dream content can provide appreciable ego-support, yield new insights and fosters a functionally effective identification with the therapist. The greatest difficulty facing the non-Indian therapist working with Plains Indians is rooted not in the patient's "illness" but in the therapist's own idea of "health". If a patient is able to adjust constructively and not passively to his predictable social environment he should be discharged. How many Indian who have made a social recovery in Indian cultural terms continue to languish in locked wards because their observable behavior deviates from the white norm? Other ways of life than the therapist's lead to constructive goals and human happiness, and this admission is a prerequisite for any patient-centered rather than disease-oriented therapy, especially when treating people from other cultures. 25 references; 3 case studies. ED'A

Comments: This article has a view limited to individual analytic therapy in the 50's. Fortunately, horizons have expanded. ED'A.

HACKENBERG, Robert. "An Anthropological Study of Demographic Transition: The Papago Information System." Milbank Memorial Fund Quarterly 44 (1966): 470-493.

Descriptors: Demographic Study/ Papago/ Southwest/ Reservation/ *Program Development/ *Program Evaluation/ IHS/ *Medical Programs & Services/ *Administrative Issues & Problems

Identifiers: U.S./ Arizona

Abstract: An influential contribution of demographers to health and social sciences has been the theory of transition which states that as nations move from an agrarian based economy to an industrial base they move from a condition of high mortality and fertility to a condition of low mortality and fertility. This shift causes enormous increases in the population with shifts in the proportions of children, adults, and aged. American Indian populations, especially the Papago in the Southwestern U.S. are in a stage like that of developing countries elsewhere and resemble Europe in the 17th-19th centuries. Problems with developing and verifying theory rest with the expense of keeping track of the individuals and their lineages, since census data and surveys are cross-sections at a point in time. The Division of Indian Health Service (IHS) could develop the lineages of the Papago reservation and update them annually. Each person would have an identification number which could also retrieve health records at any IHS hospital (Papago use 4) producing administrative and health care advantages to offset the cost. A 7 generation index of 34,000 Papago and Pima has been developed by the Biometry Branch of the National Cancer Institute and the University of Arizona, but it needs continuous maintenance. A systems analysis module is proposed for the Papago Service Unit of IHS which would computerize the editing and retrieval of this index and also health records, since there is no central retrieval otherwise available. The 1960's is a critical time for this to be done, since the availability of a complete population, studied in this fashion over time would provide tests of demographic theory during a decade of critical assimilation experience. 1 Table comparing 9 tribes' census data and tribal rolls. 57 References. CLA.

Comments: A similar system is in operation at the Health Science Information Center at San Xavier Arizona under the directorship of Eugene Rabeau, M.D., former head of the IHS. Field units can retrieve health records and recommendations via computer terminals in cars, and periodic health research and training programs are published. Mental health records have some safeguards for protection of privacy. CLA

BROWNLEE, Aleta. "The American Indian Child." Children 5 (April 1958): 55-60.

Descriptors: *Children (school age)/ *Children (infants & preschool)/ Reservation/ Indian Time/ Motivation/ Federal Government/ *Child Abuse & Neglect/ *Social Welfare Programs & Services

Identifiers: U.S.

Abstract: Reservation life prevents the establishment of a normal pattern of American family life for many Indian children. Common desirable principles of U.S. family life of a working father and a mother who cares for home and children, with both parents concerned about the education and future of their children and maintaining for themselves and the family standards of morality is a task requiring considerable effort on the part of social workers and the Indians themselves. Problems which prevent many Indian parents from accepting these principles are: lack of will or know how, the parents themselves having been deprived of relationships on their own childhood which cause an inability to trust or relate to other people or care for them, and the permissiveness of Indian parents in relation to children which hinders development in the child of a disciplined approach. Children are neglected in various degrees of parental oversight ranging from malnutrition and failure to provide daily necessities such as clean clothing and lunch money to abandonment, rejection, and allowing 10 year olds to get drunk. Children react to such neglect with a variety of unhealthy behavior patterns which are the despair of schools, courts, and social agencies. Federal, state, and local agencies offer a variety of services to meet the needs of children and families which vary from one location to another depending on how much tribes and local communities are involved. Improvement in the lives of Indians, and in education which will enhance better future parenting, must come out of the thinking and planning of the Indians themselves. Tribal Councils are now taking steps to protect children and encourage them to become more self reliant. Future plans to be carried out by tribes and all agencies are included. 1 references. GJT

Comments: The abstractor has purposely refrained from giving the details of future plans. Nothing is new and is typified by these phrases: "break the vicious cycle of unloved children becoming unloving parents," and "steps to combat cultural patterns which are an impediment in present day living." Some years have passed since its writing. Hopefully this kind of superior and condescending attitude is disappearing from Bureau social workers. GJT

KRUSH, Thaddeus P.; Bjork, John W.; Sindell, Peter S.; and Nelle, Joanna. "Some Thoughts on the Formation of Personality Disorders: Study of an Indian Boarding School Population." American Journal of Psychiatry 122 (February 1966): 868-876.

Descriptors: *BIA Boarding Schools/ *Psychological Testing/ *Ethnic Identity Problems/ Sioux/ Plains/ Secondary Schools/ *Youth/ Educational Professional Personnel/ *Personality Traits/ Relocation/ Native American Values

Identifiers: South Dakota/ U.S./ Flandreau Indian Vocational High School/ Kluckhohn Value Orientation Scale/ Minnesota Multiphasic Personality Inventory/ California Psychological Inventory/ Quay-Peterson Delinquency Scale/ Time Factor Evaluation/ Student Sentence Completion Test/ Semantic Differential/ Bauer-Lambert Screening Scale

Abstract: This study was started in 1957 at the Flandreau Vocational High School to serve to define problems and to stimulate prevention and management of Indian mental illness. A psychiatrist performed individual diagnostic interviews, social worker did family interviews on reservations, an anthropologist lived in the boys' dormitory observing staff-student interaction, a sociologist taught and observed teachers and a psychologist tested students using a variety of tests. The boarding school aims were ultimately assimilation of its charges. On the MMPI, in all categories except hysteria and hypomania, the Flandreau sample was more pathological and on the psychotic end of the scale rather than the neurotic end. Pupils were lower on traits associated with normal function in 15 of 18 items. Other tests indicate students have similar neuroticism and psychopathy scores to those of institutionalized delinquents. Three basic problems are seen among Flandreau students: 1) "Psychological Nomadism" which refers to many changes in location; 2) Youngsters must meet the standards of individuals of varying cultural backgrounds and value systems at variance with their own; and 3) Superficiality of response. Children give "chameleon-like" responses matching the values of the people they face. Since acquiescence to the exigencies of the situation is necessary to get by, value systems can not be deeply held. These elements leads to confusion and disorganization of the child's personality, a problem common to all dependent or neglected people. The dilemma is how to get people to give up a dependency that was created in trying to get them well or educated. 22 references; illustrative case histories. ED'A

Comments: An excellent summary, clearly identifying the mental health problems found in boarding schools. ED'A

KLEINFELD, J. S. "Intellectual Strengths in Culturally Different Groups: An Eskimo Illustration."
Review of Educational Research 43 (Summer 1973):
341-359.

Descriptors: Eskimo, Alaskan/ Western Arctic/ *Intelligence/ *Psychological Testing/ *Culture Fair Tests/ *Children (school age)/ Off-Reservation/ Schools/ *Cognitive Processes/ Language Handicaps

Identifiers: U.S./ Alaska/ Guilford Model of Intelligence

Abstract: In spite of the furor over Jenson and Schokley's suggestion of genetic explanation of lower intelligence test performance of Black's there is usefulness in comparative studies. Using the Eskimo illustratively, Guilford's model of the multi-abilities of the intellect could have substantial social value, 1) by identifying cognitive strengths of culturally different groups, and 2) by suggesting occupational and educational areas where such strengths could be used to advantage. It is not surprising that a Western Civilization model of general intelligence validated against school performance is highly culture bound. Reports in the literature as well as empirical research demonstrates specific visual perceptual skills of the Eskimo including memory for small details, freedom from figure ground confusion, mapping, ability to recognize rotated configurations, scanning, and implications of transformation. These skills are directly related to survival and travel in the arctic and may be the result of interactive cultural training and genetic factors. They have application to mechanical skills and repairs and also to navigation and piloting of planes and boats. Use of diagrams to supplement verbal materials should increase academic achievement. Experience has shown that such activities tend to rebut the stereotype of Eskimo pupils as "dumb", in spite of their previously lesser proficiency at verbal English tasks. Some auditory problems, as well as linguistic differences, may affect reading and speaking English, but do not interfere with visual perceptual skills, including spelling. 58 references. CLA

Comments: The author gives a model for rebuttal of the Jenson/Shockley material as well as making pertinent suggestions for Eskimo education and vocational adaptation to modern civilization. CLA

347/348/349

BOYER, L. Bryce; Klopfer, Bruno; Brawer, Florence B.; and Kawai, Hayao. "Comparisons of the Shamans and Pseudoshamans of the Apaches of the Mescalero Indian Reservation: A Rorschach Study." Journal of Projective Techniques and Personality 28 (1964): 173-180.

Descriptors: Apache/ Southwest/ *Traditional Healers/ Culture Specific Syndrome--Witchcraft/ *Psychological Testing/ *Neuroses--Hysterical Neuroses
Identifiers: U.S./ Mescalero Reservation/ Rorschach/ Schafer Hysterical Signs

Abstract: Psychoanalytically oriented interviews and quantitative Rorschach findings are used to investigate the personality structure of 72 Mescalero Apache adults (men and women). A control group of 52 Apache over age 50 with no Shamanistic claims or attribution are compared with 12 shamans who both claim this power and are accorded this status by their peers, and 7 pseudoshamans who claim similar powers but are not accorded this status and whose peers deny their powers. The Shamans approached ambiguous material in similar fashion as the control group, but showed a high degree of reality testing, keener awareness of peculiarities and idiosyncratic detail, more theoretical interest and a capacity to regress in the service of the ego. They showed more signs usually classified as hysteric personality type. The pseudoshamans possessed neither the characteristic mental abilities nor the hysterical features, but appeared to be impoverished personalities floating between the shamans and the normal Apache group. The findings (reported with detailed clinical signs in the Klopfer system) agree with Boyer's previous findings that shamans are NOT individuals who have disguised serious psychological illness through the assumption of the shamanistic role; they are healthier than their societal co-members. Klopfer states that the differences between true shamans and pseudoshamans is parallel to white and black magic. Both agree that among the Apache, Devereux's theory that shamans are neurotic or psychotic is refuted. 32 references. CLA

Comments: When one culture's tribal rituals and standards (psychoanalysis and Rorschach test) are applied to another culture, it is difficult to secure clear classifications and diagnoses. This study manages to do so to an unusual degree, and substantiates what the Indian communities have long held: it is possible to tell the difference between true healers and quacks. It would be interesting if the same tests could be applied to conventionally trained psychotherapists. CLA

GRAVES, Theodore D., and Arsdale, Minor Van. "Values, Expectations and Relocation: The Navajo Migrant to Denver." Human Organization 25 (Winter 1966): 300-307.

Descriptors: Navajo/ Southwest/ Urban Areas/ *Relocation/ Urbanization/ *Psychological Testing/ *Economic Issues/ *Conservation of Cultural Identity/ Employment/ *Native American Values
Identifiers: U.S./ Colorado

Abstract: The purpose of this paper is to determine if Decision Theory could predict whether Navajos relocated to Denver in 1963 would remain in the urban setting or return to the reservation. 100 Navajo men interviewed in 1963 were divided into stayers (57) and leavers (43) according to their actions. Both stayers and leavers emphasize liking the city for obtaining economic-material goals and liking the Reservation for traditional Navajo activities. Systematically the economic-material goals had more saliency for the "stayer", who also had higher expectations of achieving their goals in the city. The apparent randomness of leaving and staying is in reality governed by this economic consideration. The strong social and affective ties to the reservation keep the adjustment of urban migrants tenuous, and any economic change, whether loss of job in the city or a job opportunity on the reservation will lead to a return home. With these facts the Bureau of Indian Affairs should be able to manipulate the situation. Since substantial changes have not occurred in Navajo values, urban migration may not be the most effective way of coping with limited reservation resources. A more stable adjustment would be effected if greater economic opportunities were provided the Navajo in or near the reservation home. 5 tables; 3 references. CLA

Comments: One of a series of relocation studies making the Denver Indian, particularly the Navajo, almost an overstudied group. This report is more insightful from the Indian perspective than most. CLA

CHADWICK, Bruce A., and White, Lynn C. "Correlates of Length of Urban Residence Among the Spokane Indian." Human Organization 32 (Spring 1973): 9-16.

Descriptors: Spokane/ Plateau/ *Urbanization/ *Ethnic Identity Problems/*Cultural Adaptation/ Economic Issues/ Adults/ *Relocation/ Psychological Testing/ Experimental Study/ Urban Areas
Identifiers: U.S./ Washington

Abstract: Previous research has considered factors associated with the decision to relocate to an urban environment. These studies are succinctly reviewed. Rather than focus on decision, this study uses the percent of adult life (over age 18) spent in urban environments. Data on this and related factors chosen from other studies is secured by interviews with 49 adult residents of the Spokane Reservation, and 39 Spokane Indians living in the city of Spokane, which were all that could be located and interviewed from two randomly drawn samples of 50 each. Hypotheses were tested concerning employment, income, education, housing, all of which had no significant or low relationships with length of total urban residence. The most significant factors were white or Indian ancestry and spouse's ancestry, and Indian self-identification versus tolerance for white self-identification. These last two elements account for 25% of the variance in urban residence, as determined by multivariate analysis. Age is also positively correlated the younger the respondent, the higher percentage of total life in the urban setting. Ability to 'fit in' with white settings and people had a very low interaction but was also significant ($p=.05$). Spouse's white ancestry was the highest contributing factor, and white self-identity second ($p=.001$). Economic factors stressed by other researchers are not the most important factors in migration and adjustment. Additional variables remain to be identified and tested in future research. 3 Tables. 17 References. CLA

Comments: The authors made efforts to select random samples and to verify other findings, but there is still difficulty securing adequate and complete data. The age and sex of those interviewed, and a comparison to random samples drawn from tribal roles is not reported. The interview schedule is sketchily described. Multivariate statistical techniques are a good idea, but only yield results of value equal to the data quantified for the computer. CLA.

DUNNING, R. W. "Ethnic Relations and the Marginal Man in Canada." Human Organization 18 (Fall 1959): 117-122.

Descriptors: *Discrimination/ Educational Professional Personnel/ Medical Professional Personnel/ Correctional Personnel/ Religious (non-Native) Personnel/ Government Administrative Personnel/ *Cross-Cultural Stress/ Social Status
Identifiers: Canada

Abstract: This paper describes the power structure of northern arctic ethnic communities in relation to the roles of nonethnic(White) power figures and the effect that playing out these roles has on the community in its developing relationships with the dominant society. The ecology of the social exchange in remote arctic regions can be described as the impact of a small number of individuals, formerly solitary, now (1955) in groups of 3, who are marginal to the dominant culture and freed from the restraints of peers and associations with employers or superiors. Since single individuals in any case cannot transmit the full spectrum of a culture, the roles of these individuals as traders, missionaries, teachers or health personnel are even more singularized by their personalities and chance factors of interaction. Relationships between them lack order or structure. Nevertheless they are the chief foci of acculturative force, and often command the resources of the newer culture as a shift is made from hunting to wage, cash/credit or welfare supported economy, from handcrafted to manufactured tools and supplies, and from culturally sanctioned to "scientific" medical care and cure. Since the community becomes caste stratified, with all power residing in the non-ethnic members, there is little or no vertical mobility possible. Stereotypic behavior (smiling Eskimo) and subservience to whims of the white figures are reinforced. Disatisfaction of the native population has no means of expression without retaliation. Since voluntary change is dependent upon these chance contacts with atypical white persons, it may become negatively structured and highly particularized. This is doubly unfortunate when the chance contact white persons do not represent Canadian ethical standards or normal behavior. Anecdotal material substantiates these observations and the sociological parallels are said to be easily found with the psychological viewpoint of Fromm's Authoritarian Personality. 7 references, 1 table. CLA.

Comment: An insightful if gloomy analysis. The possibility of positive contact models seems ruled out by the strength of factors pressing toward marginal status in both societies for the contact persons. Implications for explaining early U.S. cultural contacts are clear. However nothing in theory to account for events when larger numbers and more heterogeneous white contacts are present. CLA

HURT, Wesley R. "The Urbanization of the Yankton Sioux." Human Organization 20 (Winter 1961-62): 226-231.

Descriptors: Urban Areas/ *Urbanization/ Sioux/ Plains/ Employment/ Demographic Study/ *Relocation/ *Personality Traits/ Discrimination/ Adults/ Social Networks

Identifiers: U.S./ South Dakota

Abstract: In December, 1959, 169 persons from the Yankton Reservation constitute the Indian population of Yankton South Dakota with a median length of stay of 5.5 months. One hundred and forty-eight are children and there are more women than men. The total increases as summer seasonal jobs provide employment for men. Employment is below the skilled level and 54 were receiving welfare. Exclusion from town social and political affairs is mutual, reinforcing prejudice. Alcoholism seems common and informal drinking clubs are a major unit of Indian social organization. Five clusters of attitudes classify the Indian population: 1) Rejecting Indians react negatively toward their environment. They usually leave the reservation as adolescents but find little attraction in the cities and experience frequent arrests. Temporary work is sought between jail terms, as well as living off friends or relatives, but few permanent attachments are made. 3-5 Indians of this type are found in Yankton at any time. 2) Selecting Indians refuse to accept at face value either the reservation or the dominant traditions of Yankton. They appear to be inconsistent between expressed values and behaviors. Reservation oriented selecting Indians may be seasonal migrant laborers who generally prefer outdoor work, who need close association with friends and family and value the integrity of their culture. 40-50 such Indians are in Yankton at any time. 3) Longtime selecting residents (20%) would return to the reservation if it were economically feasible. Many have a history of employment difficulties and are isolated from both the Indian and white communities but may be active in the Native American Church and visit the reservation. 4) Urban oriented selectors (40%) have a critical attitude toward living in Yankton but avoid the reservation for its poor water, lack of electricity and of material comforts as well as poor employment. Many are members of the Dakota Church. 5) Accepting Indians prefer the white culture, and include mixed marriages and those born off the reservation. They are both critical of reservations and ashamed of Indian culture. The urban oriented accepting Indians aspires to the white middle class while migratory acceptors find no problem with jobs. These five attitudes interface to erect formidable barriers to assimilation. 8 References; 1 table.

CLA

HILL, W. W. "The Status of the Hermaphrodite and Transvestite in Navajo Culture." American Anthropologist 37 (1935): 273-279.

Descriptors: *Sexual Patterns and Problems/ Navajo/ Southwest/ *Group Norms and Sanctions/ *Sexual Orientation/ Adults/ Social Status

Identifiers: U.S./ New Mexico/ Navajo Reservation

Abstract: Unlike our own society, many societies socially recognize and include actual patterned places for hermaphrodites and transvestites. The Navajo have a well established set of roles and mythical sanction for these individuals, who are well known on the reservation. In the Navajo language the word nadle refers to the hermaphrodite, while transvestite terms indicate "those who pretend or act like nadle". A boy or girl may act like a nadle until 18-25 years old, at which time the masculine or feminine role may stabilize. In tales of creation and emergence of the Navajo, the nadle is described as controlling all the wealth. A quarrel between men and women is part of the myth cycle, and because the nadle could perform women's roles, they make it possible for men to overcome the women and restore harmony. The contemporary family to whom a nadle is born considers itself lucky, with success and wealth assured. The same valuing extends to hermaphroditic stock and game animals. Not only do they assume responsibility for the property of the extended family, but are called upon to mediate in irreconcilable disputes between men and women. They learn the technological skills of both sexes, and are only barred from war and some hunting. They have roles in religious and ceremonial observances and ample opportunity for individual expression of their interests. Hermaphrodites usually dress as women, transvestites wear garb of either sex. Dancing and joking as women, and the women's form of respectful address are used. With the exception of clan incest taboos, no sexual sanctions apply to the nadle or their partners. As part of the reverence for these individuals, no one mentions their differences to them, and they do not themselves directly discuss the subject. CLA

Comments: The author, after 6 days of interviewing, asked direct questions of one nadle, and was struck by the display of anxiety aroused. While he attributes this to possible maladjustment, it is clear that his chief interest in technological elements of the culture had not sensitized him to the seriousness of the one taboo on what appears to be otherwise exceptionally free individuals. CLA

PARKER, Seymour. "Eskimo Psychopathology in the Context of Eskimo Personality and Culture." American Anthropologist 64 (1962): 76-96.

Descriptors: Chippewa/ Eastern Sub-Arctic/ Eskimo, Greenland/ Central and Eastern Arctic/ Inter-Tribal Comparisons/ *Mental Disorders/ *Personality Traits/ *Culture Specific Syndrome--Arctic Hysteria/ *Traditional Child Rearing Practices/ Females/ Cooperation/ Native American Religions/ Aggressiveness
Identifiers: Canada/ Greenland

Abstract: Observing that others have considered the geographic isolation and extreme cold as causes for Eskimo hysteria- like psycho-pathology, the author contrasts the cultural determinants of Chippewa culture with that of the Greenland and Canadian Eskimo, as well as the differences in syndromes of mental illness in the two groups. There is no attempt to specify which individuals will suffer breakdowns, but rather a discussion of how stress will be felt and expressed in the modal personalities as a result of cultural values and child rearing practices. The basic data are descriptions of the culture and peoples, beginning with those available before much contact and contamination by white culture. Four elements in any culture, including European, Ainu, or Kenya, are identified as characteristic of societies where hysteria prevails: A) where early socialization experiences are not severe and involve minimal repression of dependency needs and sexual drives. B) where there is emphasis on communalistic values, a relatively great amount of face-to-face cooperative patterns, and high expectations of mutual aid. C) where the female role involves considerable disadvantages and lower self esteem compared to the role of the male, and D) where the religious system involves beliefs in supernatural possession, and where "hysterical-like" behavior models are provided in the institutionalized religious practices. All of these elements are documented in Eskimo culture, and the prevalence of hysteric reactions rather than other forms of psychopathology are also documented. Contrasts with these cultural patterns and with expressions of mental illness in the Chippewa and Cree are given illustratively. 48 references, some preceeding 1900. CLA

Comments: Excellent review of literary and scientific descriptions of Eskimo and Ojibway cultures. If one can get past the use of psychiatric terminology, respect for the culture, is apparent. Identification of hysteria with women prompts item C. The hint that psychosomatic complaints increase with white contact is not pursued. CLA

SAVISHINSKY, Joel S. "Mobility as an Aspect of Stress in an Arctic Community." American Anthropologist 73 (1971): 604-618.

Descriptors: Hare/ Mackenzie Sub-Arctic/ *Aggressiveness/ *Cooperation/ Off-Reservation/ *Social Groups & Peer Groups/ *Relocation/ *Emotional Restraint/ Native American Coping Behaviors

Identifiers: Canada/ Northwest Territories

Abstract: In a small, isolated village of Hare Indians in the boreal forest of Canada's Northwest Territories the environment, as well as the social system are sources of stress. Acculturative influences, a local feud, prolonged periods of bush isolation for hunting and trapping, population concentration for trade, and expectations and obligations for generosity and reciprocity generate stress. The strong emphasis on social restraint, restricts aggression as a means of relieving stress to periods of heavy drinking. Mobility, including ingathering in the village and dispersal to the bush, is much greater than that required for exploitation of the environment. It is a way of coping with socio-ecological stress, and also generates it. Each new phase of the annual movement cycle generates stresses which find relief in the next part of the cycle, and the year is characterized by continual alternation between periods of high and low stress. Individual and family participation in this rhythm is affected by sex, age, acculturation level, division of labor and learning in the local feud. These variables lead to differential exposure, susceptibility and responses to stress on the part of community members. Traditional families take the stress of being in the bush more easily than acculturated families who spend more time living in the village. When high mobility is a basic feature of a society's ecology, movement is used to relieve social sources of stress. 41 references; 1 figure. ED'A

Comments: This paper is a combination report on field work, and presentation of a model which may have some predictive potential with wider applicability to other groups. It explores how groups handle stress, and what the adaptive advantages of stress are in any given society. If one can determine how a given group copes with stress, and how acculturation and other factors interfere with the natural process of stress reduction in that group, then one might be able to design a preventative mental health program which would include substitutions for those elements which formerly helped to reduce stress, but no longer are applicable. ED'A

MAYNARD, Eileen. "The Growing Negative Image of the Anthropologist Among American Indians." Human Organization 33 (Winter 1974): 402-404.

Descriptors: Sioux/ Plains/ Reservation/ *Anthropologists

Identifiers: U.S./ South Dakota/ Pine Ridge Reservation

Abstract: Native Americans are becoming increasingly disenchanted with anthropologists and may quickly find themselves not wanted on most Indian reservations. Indians see anthropologists as predators using Indians to further his/her career, invading their privacy, and showing great insensitivity to the consequences of negative statements on their subjects' self image. Anthropologists see the giving of information for the services they can provide as a cross-exploitation. Indians feel that the results of research is rarely made available to them, and is of little importance to them in making their lives any better. There are two alternative courses. Many are active advocates of Indian rights which demonstrates their respect and awareness of Indian cultures. An anthropologist can serve the community in some useful capacity while doing his/her work. This provides a direct, personal contribution to community improvement. Alternatively, the anthropologist can, at the request of the tribal government, do applied research, which gives more assurance that the research results will be heeded and used to solve community problems. An example is the publishing of the author's work in process in the periodic "Pine Ridge Bulletin" followed by the final summary report to to people of the Pine Ridge Reservation. 1 reference. ED'A

Comments: An excellent and enlightened criticism of anthropological research, providing realistic suggestions of alternative relationships between researchers and Indian people which others should be encouraged to develop. ED'A

BRILL, A. A. "Piblotog or Hysteria Among Peary's Eskimos." Journal of Nervous and Mental Disorders 40 (1913): 514-520.

Descriptors: Greenland Eskimos/ Eastern and Central Arctic/ *Culture Specific Syndrome--Arctic Hysteria/ Adults/ *Female/ *Sexual Patterns and Problems/ Neuroses--Hysterical Neuroses
Identifiers: Greenland/Psychoanalytic theory

Abstract: Admiral Peary's book The North Pole contains observations of a nervous disorder among Greenland Eskimos called "Piblokto" which he designates as a form of hysteria. Peary notes that no child has an attack, but that daily episodes among the group are the norm. The immediate cause is hard to trace but "sometimes it seems to be the result of brooding over absent or dead relatives or fear of the future." Later associations with real or imagined sexual abuse and rejection are added by one of Peary's lieutenants interviewed by the author. Screaming, rhythmic beating of the hands, tearing off of clothes, running about on the ice, and imitating birds or animals are given as characteristics of the attack. When it occurs indoors, it is ignored, but when Piblokto occurs outdoors two women accompany and "nudge" the victim back to safety. Of 20 Eskimo women aboard Peary's vessel, eight were subject to Piblokto, a proportion similar to that of the occurrence of hysteria in New York City. Relationships with Maori "amok" are sought but no association with epilepsy is established. Using Freudian theory comparison is made with urban women, and none of the complexity of conversion hysteria is found. However, similarities with regressive hysteria of a childlike quality are identified. The author concludes deeper determinants are the same in both cultures "the modern lady and Eskimo Julia O'Grady are the same under the skin." CLA.

Comments: A classic reference by one of the introducers of Sigmund Freud, based on his interviews with Peary's officer and Peary's book about the 1908 expedition. While shadowed by 19th century chauvinistic values, and lack of first-hand contact, Brill is scrupulous in his care to respect the Eskimo people. CLA.

WALLACE, W. J. "The Dream in Mohave Life." Journal of American Folklore 60 (1947): 252-258.

Descriptors: *Dream & Vision Quests/ Mohave/ Southwest
Identifiers: U.S.

Abstract: The warlike agricultural Yuma tribes living along the Colorado have been studied with reference to their dreams since the turn of the century. In 1946 dreams of the Mohave were collected in Needles, California and Parker, Arizona and classified according to Mohave language designations into several types. All dreams were believed due to the spirit's wandering while the body slept. A Lucky dream was a special gift of curing or bewitching powers, songs, endurance, bravery, political ability, or direct knowledge. These came unsought during sleep not preceded by fasting or narcotics, and were regarded as the most significant experience in a man's life (women dreamed as well but recorders paid little attention to them). Lucky spirit dreams of this type may have been experienced before birth, and recalled during adolescence. They were patterned by cultural influences in general and prompting during the telling. Success in the activity dreamed was validation of the dream, and a control on fraudulent claims. These dreams have tended to disappear with the "deterioration" of the culture. Other spontaneous, individual dreams were interpreted by both manifest and symbolic content. Dreams about everyday events and activities were discounted. However other dreams foretell approaching events such as accidents, rheumatism in old age, deaths of relatives or friends and success in gambling, or hunting. The symbolic content persists and is frequently interpreted. Unpropitious dreams are of two types: those which portend failure; and those in which dead relatives appear -- which indicates that they are lonesome, and are especially poor omens if the dreamer eats, talks or has sexual intercourse with the dead. Various protections against these dreams include confronting sorcerers, fumigation, and baths. Manifest content in dreams includes Caucasian cultural elements including Christian and Biblical influences. The Mohave tend to validate what is happening in their lives by reference to dreams, and individual dreams are now most significant. CLA.

Comments: Anyone working among the Mohave might find the cataloging of symbols useful, at least as initial hypotheses for interpreting latent content. However, this article, like the dreams themselves needs validation in the contemporary world. Changes in dreams and more knowledge of women's and girls' dreams could provide useful information CLA

TEFFT, Stanton K. "Anomy, Values, and Culture Change Among Teen-Age Indians: An Exploratory Study." Sociology of Education (Spring 1967): 145-157.

Descriptors: *Anomie/ *Youth/ Reservation/ *Cross-Cultural Stress/ Shoshone/ Arapaho, Northern/Plains/ *Ethnic Identity Problems/ Psychological Testing/ Inter-Tribal Comparisons/ Native-Non-Native Comparisons/ Cooperation/ Universal Harmony/ Non-Materialism/ *Social Status/ *Discrimination/ *Native American Values
Identifiers: U.S./ Wind River Reservation/ Harvard Value Study Questionnaire

Abstract: Some sociologists suggest that anomy characterizes groups whose access to goals is blocked by structural barriers which are the consequence of low socioeconomic status. Research suggests that in some situations of culture contact, conflict between value systems within a minority group may produce anomy in the absence of structural barriers to success. While Arapaho, Shoshone, and white teen-agers living in or around the Wind River Reservation are subject to the same barriers to attaining success, a high percentage of Arapaho youth reveal attitudes characteristic of members of anomic groups, in contrast to Shoshone youth. Arapaho youth have no less access to institutional means to achieve goals than Shoshone. A modified Harvard Value Study Questionnaire given to 310 high-school students indicates that while the dominant values of Arapaho, Shoshone and White teen-agers are similar, Arapaho show lower agreement on how to rank value choices. Arapaho teen-agers feel unable to make a firm commitment to any set of values which can be consistently rewarded by peers; their apathy, low aspiration, escapism, and self-to-other alienation may be in part a consequence of this condition. (Author's abstract). Traditional value systems of the two tribes are briefly reviewed to see if Shoshone values had less inherent conflict with White values. Shoshone culture stressed collateral relations, with emphasis on generosity, sharing and success or failure determined by the group. Well-being of individuals also depended upon harmony with spirit helpers, and non-violation of traditional norms. Arapaho also stressed a harmony with nature but were organized in a lineal, hierarchical structure, with respect and deference based on graded membership in militarily focused society. Highest ranks directed social, political and ritual affairs. Also historically Shoshone had cooperative relationships with the United States government while Arapaho fought against both the United States and the Shoshone. White attitudes reflect this in differential acceptance of the two tribes on the same reservation. CLA

ROBERTS, Beryl J.; Mico, Paul R.; and Clark, Elizabeth W. "An Experimental Study of Two Approaches to Communication." American Journal of Public Health 53 (September 1963): 1361-1381.

Descriptors: Experimental Study/ Navajo/ Southwest/
*Females/ *Adults/ *Medical Institutions/ IHS/ Family
Problems/ *Children (infants & preschool)/ *Delivery of
Services/ *Education Programs & Services/ Motivation/
Clinical Study/ Reservation
Identifiers: U.S./ Navajo Reservation

Abstract: In 1955-56 the University of California School of Public Health contracted with the newly formed Indian Health Service to study whether communication of information could increase the use of IHS facilities for post-partum check-ups and infant care. All mothers of normal babies delivered in IHS facilities were divided into three groups: The controls received the standard re-appointment slips on discharge. One experimental group was personally interviewed by a trained Navajo aide who discussed the need for return in 6 weeks with each patient privately in either Navajo or English as preferred by the new mother. The second experimental group listened to a tape recording prepared by the same aide. Thirty percent of the control group and 47(8% of the experimental groups followed through with the return visits within 6-8 weeks. There was no discernable difference between those who had a personal interview and those who listened to a recording. More mothers of first children followed through on child care, and more women who had had previous good relations with the hospital and who had had more Americanized education returned for post-partum care. Distance from the hospital, lack of paved roads, and lack of personally owned automobiles were negatively related to return visits. These factors affected those who had received information in either form as well as those in the control group. Many questions are raised about effective factors in communication and increasing use of health facilities. 5 tables; 13 references. CLA

Comments: A pioneer effort, notable as a forerunner of the development of Community Health Representatives. Later efforts have ignored the effectiveness of recorded material. The high motivation of 22 women who hitch-hiked to the hospital to have babies delivered passes unnoticed in the analysis. 20 years later the Navajo aide would not allow herself to be used for research purposes without open participation in planning. CLA

"SENATE Probes Child Welfare." Indian Family Defense,
a bulletin of the Association of American Indian
Affairs, Inc., Summer 1974. (6 pages)

Descriptors: *Adoption and Foster Families/ *Children
(infant and preschool)/ *Children (school age)/ Social
Welfare Programs and Services/ *Female/ *Family Pro-
blems/ *Ethnic Identity Problems
Identifiers: U.S.

Abstract: In testimony before the Senate Subcommittee on Indian Affairs chaired by Senator James Abourezk (D. SD) Indians described subjection to arbitrary and abusive actions of local, state, federal and private agency officials who remove children from their homes without due cause, seeming to operate on the premise that Indian children would be better off growing up non-Indian. Twenty-five percent of all Indian children are either in adoptive homes, foster homes, or boarding schools. In Montana the rate of placement is 13 times that of non-Indians; in South Dakota and Wisconsin 16 times higher, and in Washington 19 times higher. In 1969, 85% of placements were in non-Indian foster homes. Custody proceedings against Indians are often begun to punish parents and children. Children are taken without due process of law. Parents do not know they can have legal help. Voluntary waivers of parental rights are obtained through coercion by the welfare department upon which many parents depend. Agencies often refuse to place children in Indian foster homes when they are available. Relatives are not provided with the same amount of money as are non-Indian foster parents. A psychiatrist testified that many of his Indian patients were in a series of foster homes and exhibit chronic insecurity, free floating anxieties, panic reactions, and have difficulty becoming adults and family members. Children who grow up as non-Indians are perceived by society as Indians, and forced to identify with a background they do not have. Three successful programs involving strong community sponsorship were described. The Colville tribe cut off trust monies for the child to foster and adoptive parents and there was a decrease in the number of non-Indian parents wanting Indian children. The Native American Child Protection Council of Detroit offers volunteer counseling, legal aid, and other services to keep families together. Since the opening of the Warm Springs Reservation Group Home only one Indian child has been placed off-reservation. The BIA was urged to take an active role supporting the integrity of the Indian family, but has no plan or budget proposals for prevention, rehabilitation or halting unjust placement. Decisions and standards for placement should be developed under the auspices of tribal government. Monies should flow through the tribes, which should review placements periodically. ED'A

REICHARD, Gladys A. "Human Nature as Conceived by the Navajo Indian." Review of Religion 7 (1943): 353-360.

Descriptors: Navajo/ Southwest/ *Universal Harmony/
*Native American Religion/ *Native American Etiology
Identifiers: U.S.

Abstract: This description of the body and the effects on it of techniques for the induction and attraction of supernatural powers is based on the writer's linguistic analysis of words used in Navajo mythology and direct observation of and participation in rituals. Every element in the universe has specific supernatural power, related to that of every other element, all coordinated for the good of man. Anything which disturbs physiological, social or supernatural balance causes disease which is understood as affliction, misfortune or contamination, and has a homeopathic basis, rather than a scientific one. Navajos have conceived as channels by which harmful elements can enter: 1) the space between the internal and external body, 2) channels through which blood and moisture runs, 3) breath which enters through various orifices and leaves through the fingers and toes, 4) all excretions of the body, and 5) possessions valued greatly or used frequently. The most fundamental feature of a curing ritual is the absorption and identification with supernatural powers concerned with a person's restoration to his/her harmonious relationship with all other forms of nature. Navajo dogma connects all things, natural and experiential, from man's skeleton to universal destiny, and at death he not only becomes one with ultimate harmony, but he is that harmony. ED'A

Comments: A beautiful, moving description of how the Navajo world view relates specifically to human anatomy and concepts of disease, helpful for those searching to make cross-cultural equivalents. ED'A

251

WALLACE, Anthony F. C., and Ackerman, Robert E. "An Interdisciplinary Approach to Mental Disorder Among the Polar Eskimo of Northwest Greenland." Anthropologica 2 (1960): 249-260.

Descriptors: Eskimo, Greenland/ Central and Eastern Arctic/ *Culture Specific Syndrome--Arctic Hysteria/ Adults/ *Physical Health and Illness/ Review of Literature

Identifiers: Greenland

252

LEIGHTON, Alexander H., and Leighton, Dorothea C. "Some Types of Uneasiness and Fear in a Navajo Community." American Anthropologist 44 (1942): 194-209.

Descriptors: Navajo/ Southwest/ Off-Reservation/ *Anxiety/ *Physical Health & Illness/ Native American Etiology

Identifiers: U.S./ Navajo Reservation/ New Mexico

253

WYMAN, Leland C., and Thorne, Betty. "Notes on Navajo Suicide." American Anthropologist 47 (1945): 278-287.

Descriptors: Navajo/ Southwest/ *Suicide/ Adults/ Sex Differences/ Reservation

Identifiers: U.S./ Navajo Reservation/ New Mexico

254

PETERSON, John H. "Assimilation, Separation, and Out-Migration in an American Indian Group." American Anthropologist 74 (1972): 1286-1295.

Descriptors: Choctaw/ Southeast Woodland/ Off-Reservation/ Cultural Adaptation/ Native-Non-Native Comparisons/ *Discrimination/ *Relocation/ Employment

Identifiers: Mississippi/ Anglo Americans/ Black Americans

255

ABLON, Joan. "Relocated American Indians in the San Francisco Bay Area: Social Interaction and Indian Identity." Human Organization 23 (Winter 1964): 296-304.

Descriptors: *Relocation/ Urban Areas/ *Urbanization/ Employment/ *Family Problems/ Sioux/ Navajo/ Chippewa/ Plains/ Southwest/ Eastern Sub-Arctic/ *Social Networks/ Inter-Tribal Comparisons/ *Conservation of Cultural Identity

Identifiers: California/ Anglo Americans

256

DANE, J. K., and Griessman, B. Eugene. "The Collective Identity of Marginal Peoples: The North Carolina Experience." American Anthropologist 74 (1972): 694-701.

Descriptors: *Ethnic Identity Problems/ Demographic Study/ *Cultural Revival/ Haliwa/ Lumbee/ Southeast Woodland

Identifiers: U.S./ North Carolina

257

ACKERMAN, Lillian A. "Marital Instability and Juvenile Delinquency Among the Nez Perces." American Anthropologist 73 (1971): 595-603.

Descriptors: *Youth/ *Socially Deviant Behavior/ Nez Perce/ Plateau/ Non-Interference/ *Traditional Family Organization and Relationships/ *Family Problems/ *Traditional Means of Social Control/ *Traditional Child Rearing Practices/ *Sexual Patterns and Problems/ *Youth

Identifiers: U.S./ Idaho

258

DIMOCK, Edmund, and Riegel, Barbara. "Volunteering to Help Indian Help Themselves." Children 18 (January/February 1971): 23-27.

Descriptors: California Areas/ Reservation/ Economic Issues/ *Social Welfare Programs & Services/ *Negative Indian Stereotype/ *Schools/ *Drop Outs/ Dropout Prevention/ *Children (school age)/ *Discrimination/ Capitan Grande Band of Mission Indians

Identifiers: U.S./ California/ Viejas Reservation

259

BIGART, Robert James. "Indian Culture and Industrialization." American Anthropologist 74 (1972): 1180-1188.

Descriptors: *Cultural Adaptation/ Traditional Means of Social Control/ Non-Competitiveness/ Universal Harmony/ Non-Materialism/ Indian Time/ *Employment/ Personality Traits/ Reservation/ *Tribal Political Organization/ *Conservation of Cultural Identity/ Native American Values
Identifiers: U.S.

260

MOHATT, Gerald. "The Sacred Water: The Quest for Personal Power Through Drinking Among the Teton Sioux." In The Drinking Man: Alcohol and Human Motivation, pp. 261-275. Edited by David C. McClelland, W.S. Davis, R. Kalin, and E. Wanner. New York: Free Press, 1972.

Descriptors: Sioux/ Plains/ *Social Status/ *Cross-Cultural Stress/ Dreams & Vision Quests/ Aggressiveness/ Reservation/ *Alcohol Misuse/ *Youth
Identifiers: U.S./ South Dakota

261

SCIENTIFIC ANALYSIS CORPORATION. Native American Research Group. American Indian Socialization to Urban Life: Final Report. Report on NIMH grant no. MH 22719. San Francisco: Institute for Scientific Analysis, n.d. (110 pages)

Descriptors: Urban Areas/ *Urbanization/ Sioux/ Plains/ Navajo/ Southwest/ California Area/ California Indians/ *Conservation of Cultural Identity/ Demographic Study/ *Traditional Family Organization & Relationships/ Social Networks/ *Family Problems/ Adults/ Children (school age)/ *Traditional Child Rearing Practices/ *Ethnic Identity Problems/ Children (infants & preschool)/ Youth/ *Native American Values
Identifiers: U.S./ California

262

WESTERMEYER, Joseph. "Comparative Studies and Their Problems." Official Newsletter of the Association of American Indian Physicians 4 (June 1976): 4-6.

Descriptors: Epidemiological Study/ *Alcohol Misuse/ Physical Health & Illness

Identifiers: U.S./ Minnesota

263

KAHN, Marvin W.; Lewis, Jesse; and Galvez, Eugene. "An Evaluation Study of a Group Therapy Procedure with Reservation Adolescent Indians." Psychotherapy: Theory, Research and Practice 11 (Fall 1974): 239-242.

Descriptors: *Psychotherapy/ *Social Groups & Peer Groups/ *Youth/ Papago/ Southwest/ Reservation/ Males/ *Youth/ *Socially Deviant Behavior/ Preventative Mental Health Programs & Services

Identifiers: U.S./ Arizona

264

ZEINER, Arthur R.; Paredes, Alfonso; and Cowden, Lawrence. "Psychological Responses to Ethanol Among the Tarahumara Indians." University of Oklahoma Health Sciences Center, Oklahoma City, Oklahoma. n.d. (Mimeographed, 20 pages)

Descriptors: *Alcohol Misuse/ Native-Non-Native Comparisons/ Males/ Clinical Study/ Experimental Study/ Tarahumara/ Southwest

Identifiers: Mexico/ Anglo Americans

265

SASLOW, Harry L. "Alcoholism: The Family and Child Personality of the Native American." Paper read at the American Psychological Association, 8 September 1972.

Descriptors: Social Status/ *Alcohol Misuse/ Review of Literature/ *Alcohol Drinking Patterns/ Cross-Cultural Stress

Identifiers: U.S.

266

FREEMAN, Daniel M. A. "Emotional Problems in Oklahoma Indians: Problems of Adolescents and Young Adults." Interim Report to Public Health Service, Division of Indian Health, 1965. (Mimeographed, 8 pages)

Descriptors: Oklahoma Indians/ Clinical Study/ *Young Adults/ *Youth/ Medical Institutions/ Plains/ Southwest/ Navajo/ *Socially Deviant Behavior/ *Cross-Cultural Stress/ Culture Specific Syndromes/ *Culture-Based Psychotherapy/ *Native American Coping Behavior & Cultural Resources/ *Native American Values
Identifiers: U.S./ Oklahoma

267

BROWN, Joseph Epes. "The Persistence of Essential Values Among North American Plains Indians." Studies in Comparative Religion 3 (Autumn 1969): 216-225.

Descriptors: Plains/ *Conservation of Cultural Identity/ *Native American Religions/ *Cultural Revival
Identifiers: U.S.

268

McCLENDON, William H. "The Black Scholar Interview: Dennis Banks." The Black Scholar 7 (June 1976): 29-36.

Descriptors: *Native American Political Movements/ *Discrimination/ Urban Areas/ *Urbanization/ *Cultural Revival
Identifiers: U.S./ American Indian Movement

269

deMONTIGNY, Lionel H. "The Bureaucratic Game and a Proposed Indian Ploy." The Indian Historian 8 (Fall 1975): 25-30.

Descriptors: *Bureaucracy/ Federal Government/ Administrative Personnel/ *Politics (non-Tribal)/ *Native American Personnel/ BIA/ IHS
Identifiers: U.S.

270

HOOD, William R. "Dirty Words: Genetic Differences in Response to Alcohol." Paper presented to the American Psychological Association, 2-8 September 1972.

Descriptors: *Alcohol Misuse/ Southwest/ Physical Health and Illness/ Native-Non-Native Comparisons/ Tarahumara/ Review of Literature
Identifiers: U.S./ Mexico/ Anglo Americans

271

U.S. DEPARTMENT OF THE INTERIOR. Bureau of Indian Affairs. Branch of Education, and U.S. Department of Health, Education and Welfare. Public Health Service. Division of Indian Health. "First Annual Report of the Mental Health Project at the Flandreau Indian Vocational High School, Flandreau, South Dakota, 1957." (Mimeographed, 17 pages)

Descriptors: *Consultation/ *BIA Boarding Schools/ *Socially Deviant Behavior/ Plains/ *Mental Disorders/ *Youth/ *Secondary Schools/ *Mental Health Programs & Services
Identifiers: U.S./ South Dakota/ Flandreau Indian Vocational High School

272

U.S. DEPARTMENT OF THE INTERIOR, Bureau of Indian Affairs. Branch of Education, and U.S. Department of Health, Education and Welfare. Public Health Service. Division of Indian Health. "Second Annual Report at the Flandreau Indian Vocational High School, Flandreau, South Dakota, 1958." (Mimeographed, 16 pages)

Descriptors: *CIA Boarding Schools/ *Secondary Schools/ *Youth/ *Mental Health Programs & Services/ *Program Evaluation/ Consultation/ Plains
Identifiers: U.S./ South Dakota/ Flandreau Indian Vocational High School

273

U.S. DEPARTMENT OF THE INTERIOR. Bureau of Indian Affairs. Branch of Education, and U.S. Department of Health, Education and Welfare. Public Health Service. Division of Indian Health. "Third Annual Report of the Mental Health Clinic at the Flandreau Indian Vocational High School, Flandreau, South Dakota, 1959." (Mimeographed, 41 pages)

Descriptors: Consultation/ *Secondary Schools/ *BIA Boarding Schools/ *Mental Health Programs & Services/ *Youth/ *Socially Deviant Behavior/ *Mental Disorders/ Clinical Study/ Epidemiological Study/ Program Evaluation/ Plains/ *Psychotherapy/ Physical Health & Illness
Identifiers: U.S./ South Dakota/ Flandreau Indian Vocational High School

274

U.S. DEPARTMENT OF THE INTERIOR. Bureau of Indian Affairs. Board of Education, and U.S. Department of Health, Education and Welfare. Public Health Service. Division of Indian Health. "Fourth and Fifth Annual Reports of the Mental Health Clinic at the PHS Indian School Helath Center, Flandreau Indian Vocational High School, Flandreau, South Dakota, 1961." (Mimeographed, 56 pages)

Descriptors: *Mental Health Programs & Services/ *BIA Boarding Schools/ *Secondary Schools/ *Youth/ Schools/ Drop Outs/ Adoption & Foster Families/ Physical Health & Illness/ *Program Evaluation/ Plains
Identifiers: U.S./ South Dakota/ Flandreau Indian Vocational High School

275

U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE. Public Health Service. Indian Health Service. Mental Health Activities in the Indian Health Program. Washington, D.C.: Department of Health, Education and Welfare, 1968.

Descriptors: *Mental Health Programs & Services/ *Delivery of Services/ Reservation/ Mental Health Institutions/ Consultation/ Mental Health Professional Personnel/ *Program Development/ IHS
Identifiers: U.S.

276

BASS, William, and others. An Evaluation of the Bordertown Dormitory Program. Study funded through a contract with the U.S. Department of the Interior, Bureau of Indian Affairs, Navajo Area Office, contract no. NOO C 1420 3411. Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, Inc., 1971. (63 pages)

Descriptors: Navajo/ *Secondary Schools/ Achievement/ *Program Evaluation/ *Boarding Homes/ *Education Programs & Services/ Southwest
Identifiers: U.S.

277

LITTMAN, Gerard. "Some Observations on Drinking Among American Indians in Chicago." Paper presented at the 27th International Congress "Alcohol and Alcoholism," Frankfurt/Main, Germany, 7 September 1964. (23 pages)

Descriptors: Urban Areas/ *Alcohol Misuse/ Correctional Institutions/ Institutionalization/ Social Groups & Peer Groups/ Aggressiveness/ Review of Literature/ *Cross-Cultural Stress/ *Native American Coping Behavior/ Alcoholism Treatment Programs & Services
Identifiers: U.S./ Illinois/ Alcoholics Anonymous

278

DEVEREUX, George. "Mohave Indian Obstetrics: A Psychoanalytic Study." American Imago 5 (July 1948): 95-139.

Descriptors: Mohave/ Southwest/ *Females/ *Children (infants & preschool)/ *Traditional Healers/ *Sexual Patterns & Problems
Identifiers: U.S.

279

ALASKA NATIVE HEALTH BOARD. Evaluation of Alcoholism Treatment Services in The State of Alaska: A Description of Service Agency Operations. Report on Contract No. HSM 76-72-328. Anchorage: Alaska Native Health Board, 1973. (36 pages)

Descriptors: *Alcohol Misuse/ Alaskan Natives/ *Alcoholism Treatment Programs & Services/ *Program Evaluation/ Western Arctic/ *Delivery of Services/ Medical Institutions/ Off-Reservation
Identifiers: U.S./ Alaska

280

AMES, David W., and Burton, R. Fisher. "The Menominee Termination Crisis: Barriers in the Way of a Rapid Cultural Transition." Human Organization 18 (Fall 1959): 101-111.

Descriptors: Menominee/ Prairie/ Reservation/ *Federal Government/ *Anxiety/ *Cultural Adaptation/ Economic Issues/ Employment/ Native American Personnel/ Ethnic Identity Problems/ Tribal Political Organizations
Identifiers: U.S./ Wisconsin/ Menominee Indian Reservation/ U.S. Public Law 399

281

MILLER, Dorothy L. "Native American Children: The Urban Way." Grant proposal to the Department of Health, Education and Welfare, Public Health Service, grant no. MH 22719-03, 1973. (39 pages)

Descriptors: *Children (school age)/ Urban Areas/ *Delivery of Services/ Schools/ Discrimination/ Native American Coping Behavior/ Urbanization/ *Native American Personnel/ *Native American Administered Programs & Services/ *Cross-Cultural Stress/ Anthropologists/ *Native American Values
Identifiers: U.S./ California

282

WILLS, Kenneth A. "Laguna Service and Training Program, Inc." Grant proposal to the Department of Health, Education and Welfare, Public Health Service, grant no. MH AA 25618, 1973. (23 pages)

Descriptors: Pueblo, Laguna/ Southwest/ Tribal Political Organizations/ Universal Harmony/ *Mental Health Programs & Services/ *Native American Coping Behavior/ *Native American Administered Programs & Services/ Reservation/ *Delivery of Services
Identifiers: U.S./ New Mexico

283

O'CONNELL, Daniel J. "The Problem of Alcoholism." Report to the Association on American Indian Affairs, 1970. (8 pages)

Descriptors: *Alcohol Misuse/ *Alcoholism Treatment Programs & Services/ Native American Administered Programs & Services
Identifiers: U.S.

284

O'CONNELL, Daniel J. "Indian Education and Mental Health." Report to the Association on American Indian Affairs, 1970. (7 pages)

Descriptors: Cross-Cultural Stress/ Self-Concept/
*Children (school age)/ *Schools/ *Ethnic Identity Problems/
*Youth
Identifiers: U.S.

285

O'CONNELL, Daniel J. "Child Welfare Practices, Social Disintegration and Mental Health." Report to the Association on American Indian Affairs, 1970. (15 pages)

Descriptors: *Child Abuse & Child Neglect/ *Children (school age)/ *Children (infants & preschool)/ Traditional Family Organization & Relationships/ Cross-Cultural Stress/ *Family Problems/ *Adoption & Foster Families/ Social Welfare Programs & Services
Identifiers: U.S.

286

BULLIS, David J. "Mental Health Service with Specific Reference to Indian Children and Adolescents in the State of Maine: 1971-1973." Harvard University, 1973. (27 pages)

Descriptors: *Mental Health Programs & Services/
*Children (school age)/ *Youth/ Eastern Sub-Arctic/
Demographic Study/ Micmac/ Malecite/ *Delivery of Services/ Sex Differences/ Epidemiological Study/ Age Comparisons
Identifiers: U.S./ Maine

287

ABLON, Joan; Rosenthal, Ann H.; and Miller, Dorothy H.
"An Overview of the Mental Health Problems of
Indian Children." Report prepared for Social
Psychiatry Research Associates under contract to
the Joint Commission on Mental Health for Child-
ren. (Mimeographed, 100 pages)

Descriptors: *Children (school age)/ *Mental dis-
orders/ *Cross-Cultural Stress/ Personality Traits/
Traditional Child Rearing Practices/ Child Abuse &
Child Neglect/ Children (infant & preschool)/ Socially
Deviant Behavior/ Non-Competitiveness/ Passive Resis-
tance/ Emotional Restraint/ *Youth/ Schools/ BIA Board-
ing Schools/ Achievement/ Dropouts/ Mental Health
Programs & Services/ Education Programs & Services/
Review of Literature

Identifiers: U.S.

288

TRIMBLE, Joseph E. An Index of the Social Indicators
of the American Indian in Oklahoma. Report pre-
pared for Oklahoma State Planning Agency, Office
of Community Affairs and Planning. n.p., 1972.
(564 pages)

Descriptors: Oklahoma Indians/ Demographic Study/ Off-
Reservation/ Mental Health Institutions/ Institution-
alization/ Out-Patient Care/ Crime/ Youth/ Socially
Deviant Behavior/ Employment/ *Education Programs and
Services/ *Medical Programs and Services/ *Social
Welfare Programs and Services/ *Mental Health Programs
and Services

Identifiers: U.S./ Oklahoma

289

WESTERMEYER, Joseph. "Suggestions for the Non-Indian
Mental Health Worker Working with American Indian
Alcoholics." Paper presented at the annual meet-
ing of the American Psychological Association,
1972. (10 pages)

Descriptors: *Alcohol Drinking Patterns/ *Mental
Health Paraprofessional Personnel/ *Alcoholism Treat-
ment Programs & Services/ *Program Development/ Nega-
tive Indian Stereotype

Identifiers: U.S.

290

McNICKLE, D'Arcy. "The Indian in American Society."
Social Welfare Forum (1955): 68-77.

Descriptors: *Conservation of Cultural Identity/
*Administrative Issues & Problems/ Federal Government/
*Cultural Adaptation
Identifiers: U.S.

291

HANNA, William S. "Thoughts with Respect to Mental
Health Consultation and the Consultative Role of
Indian Health Service Mental Health Profes-
sionals." Paper submitted to Dr. Dorteia Leigh-
ton, University of North Carolina, and to the
Indian Health Service, 1974. (51 pages)

Descriptors: *Consultation/ IHS/ *Mental Health Pro-
fessional Personnel/ *Mental Health Programs & Ser-
vices/ *Program Development
Identifiers: U.S.

292

MEDICINE, Bea. "The Anthropologist as the Indian's
Image-Maker." Indian Historian 4 (Fall 1971):
27-29.

Descriptors: *Anthropologists/ *Negative Indian Stere-
otype/ Self Concept

293

LESSER, Alexander. "Education and the Future of
Tribalism in the United States: The Case of the
American Indian." Social Service Review 35
(June 1961): 135-143.

Descriptors: *Conservation of Cultural Identity/
*Cultural Adaptation/ *Education Programs and Services
Identifiers: U.S.

294

HOFFMANN, Helmut. "Hospitalized Alcoholic Ojibway Indians: Methodological Problems of a Cross-Cultural Comparisons." Paper prepared for the Anthropology and Mental Health Sessions of the 9th International Congress of Anthropological and Ethnological Sciences, Chicago, August/September 1973. (23 pages)

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Alcohol Misuse/ *Institutionalization/ Demographic Study/ Epidemiological Study/ Psychological Testing/ *Alcohol Drinking Patterns/ Experimental Study/ Clinical Study/ Native-Non-Native Comparisons/ Mental Health Institutions

Identifiers: U.S./ Minnesota Multiphasic Personality Inventory/ Personality Research Form/ Differential Personality Inventory

295

BERGMAN, Robert L. "My Acculturation." (Mimeographed, 26 pages)

Descriptors: *Mental Health Professional Personnel/ *Cultural Adaptation/ Non-Interference/ Navajo/ Southwest/ Reservation/ Traditional Use of Drugs, Hallucinogenics, and Alcohol/ Drug Use/ *Social Groups & Peer Groups/ Native American Religions/ Alcohol Drinking Patterns/ Native American Coping Behaviors/ *Psychotherapy

Identifiers: U.S./ Navajo Reservation/ Native American Church

296

MARRIOTT, Alice, and Rachlin, Carol. "Indians 1966: Four Case Histories." Southwest Review (Spring 1966): 149-160.

Descriptors: Urban Areas/ *Urbanization/ *Family Problems/ *Sexual Patterns & Problems/ Youth/ Adults/ Social Networks

Identifiers: U.S.

297

BLANCHARD, Evelyn. "The Quest of Best Interest." In The Destruction of American Indian Families, pp. 57-60. Edited by Steven Unger. New York: Association on American Indian Affairs, 1977.

Descriptors: Children (school age)/ Social Welfare Programs & Services/ Adoption & Foster Families
Identifiers: U.S.

298

CARROLL, Robert E. "History of Alcohol Use and Abuse Among Alaskan Natives." 1970 (Mimeographed, 11 pages)

Descriptors: Alaskan Natives/ Western Arctic/ *Alcohol Misuse/ *Alcohol Drinking Patterns/ *Family Problems/ Relocation/ Off-Reservation/ Urban Areas
Identifiers: U.S./ Alaska

299

WAX, Rosalie H., and Thomas, Robert K. "American Indians and White People." Phylon 22 (Winter 1961): 305-317.

Descriptors: *Cross-Cultural Stress/ *Non-Interference/ *Traditional Child Rearing Practices/ *Passive Resistance
Identifiers: U.S.

300

LEVY, Gerald E.; Shore, James H.; and Gordon, Donald. "Suicide Prevention Among the Shoshone-Bannock Indians." Report on NIMH Research Grant No. MH 18984-01, 1972. (Mimeographed, 19 pages)

Descriptors: *Suicide/ Shoshone/ Bannock/ Plateau/ Youth/ Young Adults/ Age Comparisons/ *Suicide Prevention/ Epidemiological Study/ Reservation
Identifiers: U.S./ Idaho/ Fort Hall Reservation

301

ELROD, Norman. "The Wolf in Sheep's Clothing or Erik Erikson's 'Ego Development and Historical Change.'" (Mimeographed, 131 Pages)

Descriptors: *Conservation of Cultural Identity/ Passive Resistance/ Sioux/ Plains/ *Politics (non-tribal)/ Economic Issues/ *Mental Health Professional Personnel
Identifiers: U.S.

302

BROWN, Joseph Epes. "Modes of Contemplation Through Action: North American Indians." Paper presented at Colloquium on Traditional Modes of Contemplation and Action, Houston, Texas, 22-30 July 1973. (15 pages)

Descriptors: *Native American Religions/ Sioux/ Plains/ *Universal Harmony/ *Dreams & Vision Quests

303

GREEN Rayna D. "Traits of Indian Character: The 'Indian' Anecdote in American Vernacular Tradition." Southern Folklore Quarterly 39 (September 1975): 233-262.

Descriptors: *Negative Indian Stereotype/ Cross-Cultural Stress

304

SUTTLES, Wayne. "The Plateau Prophet Dance Among the Coast Salish." Southwestern Journal of Anthropology 13 (1957): 352-396.

Descriptors: *Cultural Revival/ Coast Salish/ Northwest Coast/ *Native American Religions/ Plateau/ Religion (non-Native)
Identifiers: U.S./ Washington/ Prophet Dance

305

GREEN, Rayna. "The Pocahontas Perplex: The Image of Indian Women in American Culture." The Massachusetts Review 14 (1975): 698-714.

Descriptors: *Female/ *Negative Indian Stereotype/ *Sexual Patterns and Problems/ *Discrimination
Identifiers: U.S./ Pocahontas

306

OGDEN, Michael; Spector, Mozart I.; and Hill, Charles
A. "Suicide and Homicides Among Indians." Public
Health Reports 85 (January 1970): 75-80.

Descriptors: *Suicide/ *Crime/ Epidemiological Study/
Age Comparisons/ Sex Differences/ *Suicide Prevention/
Youth/ IHS
Identifiers: U.S.

307

LIBERTY, Margot. "Case History of an American Indian
Suicide." (Mimeographed, 15 pages)

Descriptors: *Suicide/ *Cross-Cultural Stress/ Reser-
vation/ Cheyenne/ Plains/ *Family Problems
Identifiers: U.S./ Montana

308

ALLINSMITH, Wesley, and Goethals, George W. "Cultural
Factors in Mental Health: An Anthropological
Perspective." Review of Educational Research 26
(December 1956): 429-450.

Descriptors: *Cross-Cultural Stress/ *Cultural Adapta-
tion/ Native-Non-Native Comparisons/ Traditional Child
Rearing Practices/ *Education Programs & Services
Identifiers: Spanish Americans/ Asian Americans

309

JENNESS, Diamond. "An Indian Method of Treating Hys-
teria." Primitive Man 6 (1933): 13-20.

Descriptors: Carrier/ Plateau/ *Culture-Based Psycho-
therapy/ Native American Etiology/ Culture Specific
Syndromes/ *Neuroses--Hysterical Neuroses/ Dreams and
Vision Quests
Identifiers: Canada/ British Columbia

310

"CHILD Welfare Victory." Indian Family Defense, a
bulletin of the Association on American Indian
Affairs, Inc. July 1976, p. 1 and p. 2.

Descriptors: Children (infant and preschool)/ Children
(school age)/ Crow/ Plains/ *Adoption and Foster Fami-
lies/ *Legal Issues
Identifiers: U.S./ Montana

311

JOHNSON, Lusita G., and Proskauer, Stephen. "Hysterical Psychosis in a Prepubescent Navajo Girl." Journal of the American Academy of Child Psychiatry 13 (Winter 1974): 1-199.

Descriptors: *Neuroses--Hysterical Neuroses/ Navajo/ Southwest/ *Cross-Cultural Stress/ Culture Specific Syndrome--Ghost Sickness/ Traditional Family Organization & Relationships/ *Psychotherapy/ *Culture-Based Psychotherapy/ Female/ Children (school age)/ Reservation/ BIA Boarding Schools

Identifiers: U.S./ Navajo Reservation

312

HALLOWELL, A. Irving. "Values, Acculturation and Mental Health." The American Journal of Orthopsychiatry 20 (October 1950): 732-743.

Descriptors: *Personality Traits/ Chippewa/ *Conservation of Cultural Identity/ Dreams & Vision Quests/ Males/ Universal Harmony/ Emotional Restraint/ Eastern Sub-Arctic/ *Psychological Testing/ Sex Differences

Identifiers: Canada/ U.S./ Rorschach

313

HALLOWELL, A. Irving. "Sin, Sex, and Sickness in Saultaux Belief." British Journal of Medical Psychology 18 (1939). 191-197.

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Native American Etiology/ *Sexual Patterns & Problems/ *Sexual Deviancy/ *Culture Specific Syndromes--Taboo Breaking/ *Culture-Based Psychotherapy

Identifiers: Canada/ Ontario

314

DUCK VALLEY INDIAN RESERVATION. Tribal Mental Health Committee. "Suicide Among the Shoshone-Paiute on the Duck Valley Indian Reservation." Survey report in compliance with contract no. HSM 73-70-235, June 1970. (18 pages)

Descriptors: *Suicide/ Shoshone/ Paiute/ Great Basin/ Reservation/ Demographic Study/ Epidemiological Study/ Sex Differences/ Age Comparisons/ Young Adults/ *Suicide Prevention

Identifiers: U.S./ Nevada/ Duck Valley Reservation

315

BEALE, Calvin L. "An Overview of the Phenomenon of Mixed Racial Isolates in the United States." American Anthropologist 74 (1972): 704-709.

Descriptors: *Ethnic Identity Problems/ Discrimination/ Lumbee/ Haliwa/ Southeast Woodland/ Cherokee
Identifiers: U.S./ Black Americans/ Anglo-Americans/ North Carolina

316

BURNAP, Donald W. "Suicide and Suicide Gestures." Report to Indian Health Service, Aberdeen Area, 1972: 32-39. (Mimeographed)

Descriptors: *Suicide/ IHS/ Epidemiological Study/ *Suicide Prevention/ Sex Differences/ *Program Development/ Sioux/ Plains/ Reservation
Identifiers: U.S.

317

WINTROB, Ronald M., and Diamen, Sharon. "Commitment and Alienation: The Impact of Culture Change on Mistassini Cree Youth." Paper presented at the annual meeting of the Canadian Psychiatric Association, June 1973. (33 pages)

Descriptors: Cree, Mistassini/ Eastern Sub-Arctic/ Reservation/ *Youth/ *Cross-Cultural Stress/ *Family Problems/ *Cultural Adaptation/ Self Concept/ Native American Political Movements
Identifiers: Canada/ Quebec

318

FREEMAN, Daniel M. A. "Adolescent Crises of the Kiowa-Apache Indian Male." In Minority Group Adolescents in the United States, pp. 157-204. Edited by Eugene Brody. Baltimore: Williams and Wilkins, 1968.

Descriptors: *Youth/ Kiowa-Apache/ Plains/ *Males/ *Personality Traits/ *Traditional Child Rearing Practices/ *Traditional Means of Social Control/ *Traditional Family Organization & Relationships/ *Social Status/ *Young Adults

Identifiers: U.S./ Oklahoma

319

BOURKE, John G. "Distillation by Early American Indians." American Anthropologist 7 (1894): 297-299.

Descriptors: *Traditional Use of Drugs, Hallucinogenics, & Alcohol

Identifiers: U.S./ Mexico

320

D'ARMS, Eleonora, "The Shaman and the Actor, or You Can't Act for Strangers." paper written at the University of Washington, Seattle, Washington, 1976. (13 pages)

Descriptors: *Traditional Healers/ *Social Groups & Peer Groups/ *Psychotherapy

321

HAY, Thomas H. "The Windigo Psychosis: Psychodynamic, Cultural, and Social Factors in Aberrant Behavior." American Anthropologist 73 (1971): 1-19.

Descriptors: *Culture Specific Syndrome--Windigo Psychosis/ Eastern Sub-Arctic/ Chippewa/ Depression/ Dreams & Vision Quests

322

HALLOWELL, A. Irving. "Some Psychological Characteristics of the Northeastern Indians." In Man in Northeastern North America, pp. 195-225. Edited by F. Johnson. Cambridge: Papers of the R. S. Peabody Foundation of Archeology, Ill., 1946.

Descriptors: *Personality Traits/ Northeast Woodland/ Eastern Sub-Arctic/ *Intelligence/ Aggressiveness/ Psychological Testing/ *Emotional Restraint/ Non-Interference/ Traditional Child Rearing Practices/ *Anxiety

Identifiers: U.S./ Canada/ Rorschach

323

WHITE, John Rennardh. "An Experiment with Time: A Proposal for a Positive Identity Reinforcement through Historical/Cultural Education for Native Americans." Stanford University. (mimeographed, 10 pages)

Descriptors: *Ethnic Identity Problems/ *Conservation of Cultural Identity/ *Cultural Revival/ *Education Programs and Services/ Schools/ *Program Development

Identifiers: U.S.

324

ROGERS, Donald D. "Prevalence of Psychopathology and Instability of Eco-Systems in Two Northern Communities." Canadian Psychiatric Association Journal 9 (August 1974): 369-373.

Descriptors: *Mental Disorders/ Eskimo/ Central & Eastern Arctic/ Epidemiological Study/ Administrative Issues & Problems

Identifiers: Canada

325

SAMPATH, H. M. "Prevalence of Psychiatric Disorders in a Southern Baffin Island Eskimo Settlement." Canadian Psychiatric Association Journal 19 (August 1974): 363-367.

Descriptors: Eskimo/ Central and Eastern Arctic/ Epidemiological Study/ *Mental Disorders/ Adults/ Sex Differences/ Off-Reservation/ *Psychoses--Affective Psychoses/ *Neuroses--Depressive Neuroses/ *Personality or Character Disorders--Hysteric Personality

Identifiers: Canada

326

BERNARD, Jessie. "Political Leadership Among North American Indians." American Journal of Sociology 34 (1928): 296-315.

Descriptors: *Tribal Political Organizations/ *Personality Traits
Identifiers: U.S.

327

BAHR, Howard M.; Chadwick, Bruce A.; and Strauss, Joseph H. "Discrimination Against Urban Indians in Seattle." A memorandum of the project "Antecedents and Correlates of Racial Discrimination," N.S.F. grant no. GS-3248. (20 pages)

Descriptors: *Discrimination/ Urban Areas/ Employment/ Social Welfare Programs and Services/ Medical Programs and Services
Identifiers: U.S./ Washington

328

MERIAM, Lewis. "The Effect of Boarding Schools on Indian Family Life: 1928." In The Destruction of American Indian Families, pp. 14-17. Edited by Steven Unger. New York: Association on American Indian Affairs, 1977.

Descriptors: *Family Problems/ Boarding Homes/ *Children (school age)
Identifiers: U.S.

329

ALDAY, Ruby K. "Alcoholism Versus the Southwest American Indian." In Selected Papers of the 22nd Annual Meeting of ADPA, September 1971, pp. 23-24.

Descriptors: *Alcohol Misuse/ Apache, Jicarilla/ Southwest/ *Negative Indian Stereotype/ Alcoholism Treatment Programs & Services
Identifiers: U.S.

330

ALBAUGH, Bernard J. "Ethnic Therapy with American Indian Alcoholics as an Antidote to Anomie." Paper presented at the 8th Joint Meeting of the Professional Association of the U. S. Public Health Service, Phoenix, Arizona, May 1973. (4 pages)

Descriptors: *Alcohol Misuse/ *Anomie/ *Alcoholism Treatment Programs & Services/ *Biculturalism/ Cheyenne, Southern/ Arapaho/ Plains/ Native American Religions
Identifiers: U.S./ Oklahoma/ Native American Church/ Cheyenne & Arapaho Lodge

331

BARNOUW, Victor. "Acculturation and Personality Among the Wisconsin Chippewa." American Anthropological Association. Memoirs. No. 72. (October 1950). (152 pages)

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Personality Traits/ *Cultural Adaptation/ Psychological Testing/ Reservation/ Social Networks/ Plains/ Culture Specific Syndrome--Witchcraft/ Sioux/ Inter-Tribal Comparisons/ Traditional Child Rearing Practices/ Traditional Family Organization and Relationships
Identifiers: U.S./ Wisconsin/ Thematic Apperception Test/ Rorschach

332

ANDRE, James H., and Ghuchu, Stanley. "Suicidal Occurrences in an American Indian Community." Paper presented at the 10th Joint Meeting of the Professional Association of the U.S. Public Health Service, Las Vegas, Nevada, 2-5 June 1975. (17 pages)

Descriptors: *Suicide/ Young Adults/ Pueblo, Zuni/ Southwest/ Sex Differences
Identifiers: U.S.

333

BENNION, Lynn, and Li, Ting-Kai. "Alcohol Metabolism in American Indians and Whites." New England Journal of Medicine 294 (January 1976): 9-13.

Descriptors: Native-Non-Native Comparisons/ *Alcohol Misuse

334

BOAG, Thomas A. "Mental Health of Native Peoples of the Arctic." Canadian Psychiatric Association Journal 15 (April 197): 115-120.

Descriptors: *Culture Specific Syndrome--Arctic Hysteria/ Eskimos/ Group Norms and Sanctions/ *Mental Disorders/ Central and Eastern Arctic/ Chippewa/ Eastern Sub-Arctic/ Culture Specific Syndrome--Windigo Psychosis/ *Cross-Cultural Stress/ Review of Literature/ Cree

Identifiers: Canada

335

BAKER, James L. "Indians, Alcohol, and Homicide." Journal of Social Therapy 5 (1959): 270-275.

Descriptors: *Crime/ *Alcohol Misuse/ *Aggressiveness/ Adults/ *Correctional Institutions/ Passive Resistance/ Native American Coping Behaviors

Identifiers: U.S.

336

BOYER, L. Bryce. "Psychoanalytic Insight in Working with Ethnic Minorities." Social Casework 45 (November 1964): 519-526.

Descriptors: Apache, Mescalero/ Reservation/ Southwest/ *Negative Indian Stereotype/ *Personality Traits/ Traditional Child Rearing Practices/ *Social Work Professional Personnel

Identifiers: U.S./ New Mexico/ Mescalero Reservation

337

BROD, Thomas M. "Alcoholism as a Mental Health Problem of Native Americans: A Review of the Literature." Archives of General Psychiatry 32 (November 1975): 1385-1391.

Descriptors: *Alcohol Misuse/ Review of Literature/ Traditional Use of Drugs, Hallucinogenics & Alcohol

338

BYNUM, Jack. "Suicide and the American Indian: An Analysis of Recent Trends." In Native Americans Today: Sociological Perspectives, pp. 367-377. Edited by H. M. Bahr, B. A. Chadwick, and R. C. Day. New York: Harper and Row, 1972.

Descriptors: *Suicide/ Review of Literature

339

TOPPER, Martin D. "Mormon Placement: Survival Strategy or a Finger in the Dike?" San Diego: University of California, 1977. (mimeographed, 35 pages)

Descriptors: *Religions (non-Native)/ Navajo/ Southwest/ *Adoption & Foster Families/ Reservation/ Economic Issues/ Traditional Family Organization & Relationships/ *Youth/ *Ethnic Identity Problems/ *Cross-Cultural Stress/ Alcohol Misuse/ Neuroses--Hysterical Neuroses/ Secondary Schools/ *Biculturalism
Identifiers: U.S./ New Mexico/ Mormon Church

340

BERGMAN, Robert. "The Human Cost of Removing Indian Children From Their Families." In The Destruction of American Indian Families, pp. 34-36. Edited by Steven Unger. New York: Association on American Indian Affairs, 1977.

Descriptors: *Children (school age)/ *Adoption & Foster Families/ *BIA Boarding Schools
Identifiers: U.S.

341

BIENVENUE, Rita M., and Latif, A. H. "Arrests, Disposition, and Recidivism: A Comparison of Indians and Whites." Canadian Journal of Corrections 16 (1974): 105-116.

Descriptors: *Correctional Institutions/ *Institutionalization/ *Crime/ *Social Status/ *Discrimination/ Sex Differences/ Epidemiological Study/ Native-Non-Native Comparisons
Identifiers: Canada

342

FIELDS, Suzanne. "Folk Healing for the Wounded Spirit II. Medicine Men: Purveyors of an Ancient Art." Innovations 3 (Winter 1976): 12-18.

Descriptors: *Traditional Healers/ Navajo/ Southwest/ Universal Harmony/ *Culture Based Psychotherapy/ Social Networks/ Training Programs & Services/ Reservation
Identifiers: U.S./ New Mexico/ Navajo Reservation/ Rough Rock Demonstration School

343

JIMSON, Leonard B. "Parent and Child Relationships in Law and in Navajo Custom." In The Destruction of American Indian Families, pp. 67-78. Edited by Steven Unger. New York: Association on American Indian Affairs, 1977.

Descriptors: Navajo/ Southwest/ *Legal Issues/ *Social Welfare Programs & Services/ *Child Abuse & Child Neglect/ *Traditional Family Organization & Relationships/ *Adoption & Foster Families/ Reservation
Identifiers: U.S./ Navajo Reservation

344

CANADA. Department of Indian Affairs and Northern Development. Northern Science Research Group. Indians on Skid Row: The Role of Alcohol and Community in the Adaptive Process of Indian Urban Migrants, by Hugh Brody. Ottawa: Information Canada, 1971. (92 pages)

Descriptors: *Alcohol Misuse/ Urban Areas/ Social Groups & Peer Groups/ Sexual Patterns & Problems/ Crime/ *Alcohol Drinking Patterns/ *Economic Issues/ Relocation/ Aggressiveness/ *Discrimination/ Negative Indian Stereotype/ Correctional Institutions.
Identifiers: Canada

345

ATTNEAVE, Carolyn L. "Mental Health of American Indian: Problems, Prospects, and Challenge for the Decade Ahead." Paper presented at the American Psychological Association 80th Annual Meeting, Hawaii, September 1972. (23 pages)

Descriptors: Mental Disorders/ *Mental Health Programs & Services/ *Program Development/ *Cross Cultural Stress/ Universal Harmony/ Non-Materialism/ Indian Time

346

OPLER, Morris E. "Further Comparative Anthropological Data Bearing the Solution of a Psychological Problem." Journal of Social Psychology 9 (November 1938): 477-483.

Descriptors: Apache, Mescalero/ Apache, Chiricahua/ Southwest/ *Grief Reaction/ Apache, Jicarilla/ Apache, Lipan/ *Culture Specific Syndrome--Ghost Sickness/ *Aged

347

TEICHER, Morton I. "Windigo Psychosis: A Study of A Relationship Between Belief and Behavior Among the Indians of Northeastern Canada." Proceedings of the 1960 Annual Spring Meeting of the American Ethnological Society. Edited by Verne F. Ray. Seattle: University of Washington Press, 1960. (129 pages)

Descriptors: *Culture Specific Syndrome--Windigo Psychosis/ Eastern Sub-Arctic/ Emotional Restraint/ Anxiety

348

PARKER, Seymour. The Kwakiutl Indians: 'Amiable' and 'Atrocious.'" Anthropologica N. S. 6 (1964): 131-158.

Descriptors: Kwakiutl/ Northwest Coast/ *Personality Traits/ *Cooperation/ *Social Status/ *Aggressiveness/ Emotional Restraint/ Traditional Child Rearing Practices/ Traditional Means of Social Control
Identifiers: Canada/ British Columbia

349

BELMONT, Francois Vachon de. "Peculiar Quality of Insobriety Among Savages." Mid-America, N. S. 34 (1951-1952): 44-63. Translated from Histoire de l'Eau-de-Vie en Canada by F. V. Belmont. Originally published by the Societe Litteraire de Quebec in the 1840 volume of its Collection de Memoires et de Relations sur l'Histoire Ancienne du Canada.

Descriptors: *Alcohol Misuse/ *Aggressiveness/ Iroquois/ Northeast Woodland/ Religious (non-Native) Personnel
Identifiers: Canada

350

DOWNS, James F. "The Cowboy and the Lady: Models as a Determinant of the Rate of Acculturation Among the Pinon Navajo." Kroeber Anthropology Society Papers 29 (1963): 53-67. Reprinted in Native Americans Today, pp. 275-290. Edited by Howard M. Bahr, Bruce A. Chadwick, and Robert C. Day. Harper & Row, 1972.

Descriptors: *Females/ Adults/ Navajo/ Southwest/
*Cultural Adaptation/ Sex Differences/ Reservation/
*Conservation of Cultural Identity/ Traditional Family
Organization & Relationships/ *Males/ *Ethnic Identity
Problems

Identifiers: U.S.

351

FENTON, William N. "Iroquois Suicide: A Study in the Stability of a Culture Pattern." Anthropological Papers, No. 14. Smithsonian Institution, Bureau of American Ethnology Bulletin No. 128 (1941): 79-139.

Descriptors: Iroquois, Seneca/ Northeast Woodland/
*Suicide/ Reservation/ *Traditional Use of Drugs,
Hallucinogenics and Alcohol/ Sex Differences/ Crime/
Age Comparisons

Identifiers: U.S./ New York

352

BOYER, L. Bryce. "Psychological Problems of a Group of Apaches: Alcoholic Hallucinosi and Latent Homosexuality Among Typical Men." Psychoanalytic Study of Society 3 (1964): 203-277.

Descriptors: Apache, Mescalero/ Southwest/ Apache,
Chiricahua/ *Sexual Problems & Patterns/ Reservation/
Sexual Deviancy/ Group Norms & Sanctions/ *Traditional
Child Rearing Practices/ *Child Abuse & Child Neglect/
Culture Specific Syndrome--Ghost Sickness/ *Psycho-
therapy/ Clinical Study

Identifiers: U.S./ New Mexico/ Mescalero Indian Reser-
vation

353

JILEK, Wolfgang G., and Jilek-Aall, Louise. "A Trans-cultural Approach to Psychotherapy with Canadian Indians. Experiences from the Fraser Valley of British Columbia." In Psychiatry (Part II.) Proceedings of the 5th World Congress of Psychiatry, pp. 1181-1186. Excerpta Medica International Congress Series, no. 274. Mexico, D. F., 1971.

Descriptors: *Psychotherapy/ Coast Salish/ Northwest Coast/ Alcoholism Treatment Programs and Services/ Culture Specific Syndrome--Salish Spirit Sickness/ *Culture Based Psychotherapy/ Traditional Healers/ Mental Health Professional Personnel/ *Mental Disorders/ *Cross-Cultural Stress

Identifiers: Canada/ British Columbia/ Alcoholics Anonymous

354

ATCHESON, J. D. "Problems of Mental Health in the Canadian Arctic." Canada's Mental Health 20 (January 1972): 10-17.

Descriptors: *Cross-Cultural Stress/ *Mental Disorders/ Eskimos/ Central and Eastern Arctic/ Native-Non-Native Comparisons/ Culture Specific Syndrome--Arctic Hysteria/ Youth/ Adults/ Delivery of Services/ *Mental Health Programs and Services

Identifiers: Canada/ Yukon

355

FENNA, D.; Mix, L.; Schaefer, O.; and Gilbert, J. A. L. "Ethanol Metabolism in Various Racial Groups." Canadian Medical Association Journal 105 (1971): 472-475.

Descriptors: Native-Non-Native Comparisons/ *Alcohol Drinking Patterns/ Clinical Study/ Prevention

Identifiers: Canada

356

U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE.
Public Health Service. Indian Health Service.
"Suicide and Self-Destructive Behavior on the
Cheyenne River Reservation," by W. V. Curlee. In
Suicide Among the American Indians, Public Health
Service Publication No. 1903, pp. 34-36. Wash-
ington, D. C.: Government Printing Office, 1969.

Descriptors: *Suicide/ Youth/ *Ethnic Identity Pro-
blems/ Sioux/ Plains/ *Young Adults/ Cross-Cultural
Stress

Identifiers: U.S./ South Dakota/ Cheyenne River
Reservation

357

CLIFTON, James A. "Culture Change, Structural Stabi-
lity and Factionalism in the Prairie Potawatomie
Reservation." Midcontinent American Studies
Journal 6 (1965): 101-123.

Descriptors: Potawatomie/ Prairie/ *Traditional Poli-
tical Organization/ Reservation/ *Cultural Adaptation

Identifiers: U.S.

358

CHANCE, Norman A. "Acculturation, Self-Identification
and Adjustment." American Anthropologist 67
(1965): 372-393.

Descriptors: *Self Concept/ Eskimo, Alaskan/ Western
Arctic/ *Cultural Adaptation/ *Personality Traits/
*Psychological Testing/ *Adults/ Sex Differences/ Cross
Cultural Stress/ Off-Reservation

Identifiers: U.S./ Cornell Medical Index/ Alaska

359

GILLIN, John. "Acquired Drives in Culture Contact."
American Anthropologist 44 (October-December
1942): 545-554.

Descriptors: *Anxiety/ Chippewa, Lac du Flambeau/
Eastern Sub-Arctic/ *Cultural Adaptation/ *Cross Cul-
tural Stress/ Social Status/ Discrimination/ Reserva-
tion

Identifiers: U.S.

360

RIFFENBURGH, Arthur S. "Cultural Influences and Crime Among Indian-Americans of the Southwest." Federal Probation 28 (September 1964): 38-46.

Descriptors: *Crime/ Southwest/ *Group Norms & Sanctions/ *Cross-Cultural Stress/ Legal Issues/ Reservation/ Urban Areas/ Alcohol Misuse/ Discrimination/ *Ethnic Identity Problems/ Correctional Institutions
Identifiers: U.S.

361

FAIRBANKS, Robert A. "The Cheyenne-Arapaho and Alcoholism: Does the Tribe Have a Legal Right to a Medical Remedy." American Indian Law Review 1 (Winter 1973): 55-77.

Descriptors: *Alcohol Misuse/ Cheyenne/ Arapaho/ Plains/ *IHS/ *Alcoholism Treatment Programs & Services/ Reservation/ BIA/ Native American Administered Programs & Services
Identifiers: U.S./ Oklahoma

362

DRILLING, Vern. "Problems with Alcohol Among Urban Indians in Minneapolis." Section of the Final Report of the National Study of American Indian Education. Grant no. OEC-O-8-080147-2805, 1970. (52 pages)

Descriptors: Urban Areas/ *Alcohol Misuse/ *Alcoholism Treatment Programs & Services/ Native-Non-Native Comparisons/ *Correctional Institutions/ Males/ Adults/ *Psychological Testing/ Review of Literature/ Clinical Study
Identifiers: U.S./ Minnesota/ Anglo-American/ Black American/ Minnesota/ Multiphasic Personality Inventory

363

FITZPARTICK, Darleen Ann. "The 'Shake': The Indian Shaker Curing Ritual Among the Yakima." Master of Arts thesis, University of Washington, 1968. (99 pages)

Descriptors: *Native American Religions/ Yakima/ Plateau/ Reservation/ *Culture Based Psychotherapy/ Culture Specific Syndrome--Soul Loss/ Grief Reaction/ Culture Specific Syndrome--Witchcraft
Identifiers: U.S./ Washington/ Yakima Reservation/ Shaker Church

364

GARBARENO, Merwyn S. "Life in the City: Chicago." In The American Indian in Urban Society, pp. 168-205. Edited by Jack O. Waddell and Michael O. Watson. Boston: Little, Brown, and Co., 1971.

Descriptors: Urban Areas/ *Urbanization/ *Ethnic Identity Problems/ Relocation/ *Cultural Adaptation/ *Family Problems/ Alcohol Misuse/ Native American Political Movements
Identifiers: U.S./ Illinois

365

HODGE, William H. "Navajo Urban Migration: An Analysis from the Perspective of the Family." In The American Indian in Urban Society, pp. 347-391. Edited by Jack O. Waddell and Michael O. Watson. Boston: Little, Brown, and Co., 1971.

Descriptors: Reservation/ Urban Areas/ Navajo/ Southwest/ *Relocation/ *Cultural Adaptation/ *Biculturalism/ *Urbanization
Identifiers: U.S.

366

GRAVES, Theodore D. "Drinking and Drunkenness Among Urban Indians." In The American Indian in Urban Society, pp. 274-311. Edited by Jack O. Waddell and Michael O. Watson. Boston: Little, Brown, and Co., 1971.

Descriptors: *Alcohol Misuse/ Urban Areas/ Navajo/ Southwest/ *Relocation/ *Employment/ *Economic Issues/ Psychological Testing/ Correctional Institutions/ Institutionalization/ Native American Coping Behaviors
Identifiers: U.S./ Colorado

367

LEVY, Jerrold E., and Kunitz, Stephen J. "Notes on Some White Mountain Apache Social Pathologies." Plateau 42 (1969): 11-19.

Descriptors: *Suicide/ *Accidents/ *Crime/ Apache, White Mountain/ Southwest/ Epidemiological Study/ Demographic Study/ Reservation/ Alcohol Misuse/ Physical Health & Illness
Identifiers: U.S.

368

DAILY, R. C. "The Role of Alcohol Among North American Indian Tribes as Reported in the Jesuit Relations." Anthropologica 10 (1968): 45-57.

Descriptors: *Religion (non-Native)/ *Alcohol Misuse/ Aggressiveness/ Cross-Cultural Stress
Identifiers: Canada/ Catholic Church

369

FURGUSON, Frances N. "A Treatment Program for Navajo Alcoholics." Quarterly Journal of Studies on Alcohol 31 (1970): 898-919.

Descriptors: Navajo/ Southwest/ *Alcoholism Treatment Programs & Services/ Urban Areas/ *Alcohol Misuse/ *Drug Therapy/ *Program Evaluation/ Correctional Institutions/ Psychological Testing/ Clinical Study/ *Institutionalization/ *Correctional Institutions
Identifiers: U.S./ New Mexico

370

HIPPLER, Arthur E. "Patterns of Sexual Behavior: The Athabascans of Interior Alaska." Ethos 2 (Spring 1974): 47-68.

Descriptors: Athabascans/ Yukon Sub-Arctic/ *Sexual Patterns and Problems/ Traditional Child Rearing Practices/ Anxiety/ Traditional Family Organization and Relationships/ Aggressiveness/ *Family Problems/ Off-Reservation/ Youth/ Adults
Identifiers: U.S./ Alaska

371

TELFORD, C. W. "Test Performance of Full and Mixed-Blood North Dakota Indians." Journal of Comparative Psychology 14 (1932): 123-145.

Descriptors: Sioux/ Plains/ *Psychological Testing/ *Children (school age)/ BIA Boarding School/ Chippewa/ Eastern Sub-Arctic/ Native-Non-Native Comparisons/ *Intelligence/ Inter-tribal Comparisons
Identifiers: U.S./ North Dakota/ Goodenough Draw-A-Man Test/ Anglo-Americans/ Black Americans/ Peterson Rational Learning Test/ Mare & Foal Test/ Healy Puzzle "A" Test

372

ZENTNER, Henry. "Factors in the Social Pathology of North American Indian Society." Anthropologica 5 (1963): 119-130.

Descriptors: *Socially Deviant Behavior/ *Social Status/ *Conservation of Cultural Identity/ Cross-Cultural Stress
Identifiers: U.S.

373

BERGMAN, Robert L. "Navajo Medicine and Psychoanalysis." Human Behavior 2 (July 1973): 8-15.

Descriptors: Navajo/ Southwest/ *Mental Health Professional Personnel/ *Traditional Healers/ *Culture Based Psychotherapy/ Native American Religions/ *Psychotherapy
Identifiers: U.S./ New Mexico/ Arizona

374

HALLOWELL, Irving. "American Indians, White and Black: The Phenomenon of Transculturation." Current Anthropology 4 (1963): 519-531.

Descriptors: *Cultural Adaptation/ *Adoption & Foster Families/ *Traditional Family Organization & Relationships
Identifiers: Anglo-Americans/ Black Americans

375

BERREMAN, Gerald D. "Aleut Reference Group Alienation, Mobility, and Acculturation." American Anthropologist 66 (April 1964): 231-250.

Descriptors: Aleut/ Western Arctic/ *Cultural Adaptation/ *Social Groups & Peer Groups/ *Social Status/ Biculturalism/ *Group Norms & Sanctions/ Off-Reservation
Identifiers: U.S./ Alaska

376

GARDENER, R. E. "The Role of the Pan-Indian Church in Urban Indian Life." Anthropology UCLA 1 (1969): 14-26.

Descriptors: Urban Areas/ *Native American Religions/
*Social Networks/ *Religions (non-Native)/ Adults
Identifiers: U.S./ California

377

ROY, Chunilal. "Prevalence of Mental Disorders Among Saskatchewan Indians." Journal of Cross-Cultural Psychology 1 (December 1970): 383-392.

Descriptors: Cree/ Plains/ Chippewa/ Epidemiological Study/ Demographic Study/ *Mental Disorders/ Reservation
Identifiers: Canada/ Saskatchewan

378

BLANCHARD, Joseph D., and Warren, Richard L. "Role Stress of Dormitory Aides at an Off-Reservation Boarding School." Human Organization 34 (Spring 1975): 41-49.

Descriptors: *BIA Boarding Schools/ Urban Areas/
*Native American Personnel/ *Educational Paraprofessional Personnel/ *Administrative Issues & Problems/
*Institutionalization/ Children (school age)/ Youth
Identifiers: U.S.

379

BLANCHARD, Kendall. "Changing Sex Roles and Protestantism Among the Navajo Women in Ramah." Journal for the Scientific Study of Religion 14 (March 1975): 43-50.

Descriptors: *Females/ Navajo/ Southwest/ Adults/
*Religions (non-Native)/ Reservation/ *Social Status/
*Cultural Adaptation
Identifiers: U.S./ New Mexico/ Navajo Reservation

380

ABLON, Joan. "American Indian Relocation: Problems of Dependency and Management in the City." Phylon 26 (1965): 362-371.

Descriptors: *Relocation/ Urban Areas/ *Urbanization/
*Personality Traits/ Non-Materialism/ Non-Competitive-
ness/ BIA/ *Conservation of Cultural Identity
Identifiers: U.S.

381

LEVY, Jerrold E.; Kunitz, Stephen J.; and Everett, Michael. "Navajo Criminal Homicide." Southwestern Journal of Anthropology 25 (1969): 124-152.

Descriptors: *Crime/ Navajo/ Southwest/ Epidemiological Study/ Sex Differences/ Age Comparisons/ Adults/ Male/ *Young Adults/ Native-Non-Native Comparisons/ Reservation/ *Suicide/ Family Problems
Identifiers: U.S./ Navajo Reservation/ Anglo-American/ Black American

382

CHADWICK, Bruce A., and Stauss, Joseph H. "The Assimilation of American Indians Into Urban Society: The Seattle Case." Human Organization 34 (Winter 1975): 359-369.

Descriptors: *Conservation of Cultural Identity/ Urban Areas/ *Cultural Adaptation/ Discrimination/ Psychological Testing/ Demographic Study/ *Urbanization
Identifiers: U.S./ Washington

383

ADAIR, John, and Vogt, Evon Z. "Navajo and Zuni Veterans: A Study in Contrasting Modes of Culture Change." American Anthropologist 51 (1949): 547-561.

Descriptors: Navajo/ Pueblo, Zuni/ Southwest/ Males/ Young Adults/ *Cultural Adaptation/ *Conservation of Cultural Identity/ *Native American Religions/ Group Norms & Sanctions
Identifiers: U.S./ New Mexico

384

ROY, Prodipto. "The Measurement of Assimilation of the Spokane Indians." American Journal of Sociology 67 (1962): 541-551.

Descriptors: Spokane/ Plateau/ *Cultural Adaptation/
Reservation/ Experimental Study
Identifiers: U.S./ Washington

385

LURIE, Nancy O. "The World's Oldest On-Going Protest Demonstration: North American Indian Drinking Patterns." Pacific Historical Review 40 (1971): 311-332.

Descriptors: *Alcohol Drinking Patterns/ *Ethnic Identity Problems/ *Negative Indian Stereotype/ *Conservation of Cultural Identity

386

SILVERMAN, Julian. "Shamans and Acute Schizophrenia." American Anthropologist 69 (1967): 21-31.

Descriptors: *Traditional Healers/ *Psychoses--Schizophrenia/ Review of Literature

387

FRIEDL, Ernestine. "Persistence in Chippewa Culture and Personality." American Anthropologist 58 (1956): 814-825.

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Personality Traits/ *Conservation of Cultural Identity
Identifiers: U.S.

388

GRAVES, Theodore D. "The Navajo Urban Migrant and His Psychological Situation." Ethos 1 (Fall 1973): 321-324.

Descriptors: Navajo/ Southwest/ Urban Areas/ *Relocation/ *Personality Traits/ *Economic Issues/ Psychological Testing/ Indian Time/ *Employment/ Adults
Identifiers: U.S./ Colorado

389

BOCK, Philip K. "Patterns of Illegitimacy on a Canada Indian Reserve, 1860-1960." Journal of Marriage and the Family 26 (1964): 142-148.

Descriptors: Reservation/ *Sexual Patterns & Problems/
*Female/ Adults/ Youth/ Epidemiological Study/ Cross-
Cultural Stress/ *Group Norms & Sanctions
Identifiers: Canada/ Quebec

390

BRUNER, Edward M. "The Missing Tins of Chicken: A Symbolic Interactionist Approach to Culture Change." Ethos 1 (Summer 1973): 219-238.

Descriptors: *Biculturalism/ *Cultural Adaptation/
*Ethnic Identity Problems/ Native-Non-Native Compari-
sons
Identifiers: U.S./ Indonesia

391

YOUNG, Philip. "The Mother of Us All." Kenyon Review 24 (Summer 1962): 391-415.

Descriptors: *Female/ *Negative Indian Stereotype/
Review of Literature/ Adults
Identifiers: U.S./ Pocahontas

392

ANASTASI, Anne, and Foley, John P. "A Study of Animal Drawings by Indian Children of the North Pacific Coast." Journal of Social Psychology 9 (August 1938): 363-374.

Descriptors: Northwest Coast/ Kwakiutl/ *Children
(school age)/ Elementary School/ *Psychological Test-
ing/ Sex Differences/ *Conservation of Cultural Identi-
ty/ Age Comparisons
Identifiers: Canada/ British Columbia

393

OPLER, Morris E. "An Interpretation of Ambivalence of Two American Indian Tribes." Journal of Social Psychology 7 (1936): 82-116.

Descriptors: Apache, Chiricahua/ Apache, Mescalero/ Southwest/ Culture Specific Syndrome--Witchcraft/ *Culture Specific Syndrome--Ghost Sickness/ *Grief Reaction/ *Traditional Family Organization and Relationships

Identifiers: U.S./ Mescalero Reservation

394

GRIMMET, Sadie A. "The Influence of Ethnicity and Age on Solving Twenty Questions." Journal of Social Psychology 83 (1971): 143-144.

Descriptors: *Psychological Testing/ Males/ Native-Non-Native Comparisons/ *Intelligence/ Children (school age)

Identifiers: U.S./ Chicanos/ Anglo-Americans/ Black Americans/ Twenty Questions

395

VALLEE, Frank G. "Eskimos Theories of Mental Illness in the Hudson Bay Region." Anthropologica 8 (1966): 53-83.

Descriptors: Eskimo/ Central and Eastern Arctic/ *Native American Etiology/ *Culture Specific Syndrome--Arctic Hysteria/ *Mental Disorders/ Neuroses--Hysterical Neuroses/ Psychoses--Schizophrenia/ Psychoses--Affective Psychoses/ Epidemiological Study/ Adults

Identifiers: Canada

396

ZUNICH, M. "Perceptions of Indian, Mexican, Negro, and White Children Concerning the Development of Responsibility." Perceptual and Motor Skills 32 (1971): 796-798.

Descriptors: *Psychological Testing/ *Children (school age)/ *Economic Issues/ Cognitive Processes

Identifiers: U.S./ Children's Responsibility Inventory/ Chicanos/ Black Americans/ Anglo-Americans

397

LURIE, Nancy O. "Menominee Termination From Reservation to Colony." Human Organization 31 (Fall 1972): 257-270.

Descriptors: Menominee/ Prairie/ *Federal Government/ BIA/ *Bureaucracy/ Reservation/ *Legal Issues/ *Economic Issues/ *Tribal Political Organizations
Identifiers: U.S./ Wisconsin

398

ABLON, Joan. "Cultural Conflict in Urban Indians." Mental Hygiene 55 (1971): 199-205.

Descriptors: Urban Areas/ *Cross-Cultural Stress/ *Non-Competitiveness/ *Non-Materialism/ Traditional Family Organization and Relationships/ Sioux/ Plains/ *Relocation/ *Urbanization/ Native American Values
Identifiers: U.S./ California

399

KRUSH, Thaddeus P., and Bjork, John W. "Mental Health Factors in an Indian Boarding School." Mental Hygiene 49 (1965): 94-103.

Descriptors: *BIA Boarding Schools/ *Secondary Schools/ *Youth/ Plains/ *Mental Health Programs & Services/ *Mental Disorders
Identifiers: U.S./ South Dakota/ Flandreau Indian Vocational High School

400

JONES, Dorothy. "Child Welfare Problems in an Alaskan Native Village." Social Service Review 43 (1969): 297-309.

Descriptors: Alaskan Natives/ Off-Reservation/ *Child Abuse & Child Neglect/ *Social Welfare Programs and Services/ *Adoption and Foster Families/ Social Work Professional Personnel/ *Family Problems/ Cross-Cultural Stress/ Program Evaluation/ Native American Personnel/ *Administrative Issues and Problems/ Children (school age)
Identifiers: U.S./ Alaska

401

JOHNSON, Guy V. "Personality in a White-Indian-Negro Community." American Sociological Review 4 (1939): 516-523.

Descriptors: Southeast Woodland/ *Social Status/ *Discrimination/ Native-Non-Native Comparisons/ *Personality Traits/ Off Reservation

Identifiers: U.S./ North Carolina/ Anglo-American/ Black American

402

OPLER, Morris E. "Some Points of Comparison and Contrast Between the Treatment of Functional Disorders by Apache Shamans and Modern Psychiatric Practice." American Journal of Psychiatry 92 (1936): 1371-1387.

Descriptors: *Traditional Healers/ Southwest/ Apache, Mescalero/ Apache, Chiricahua/ Reservation/ *Culture-Based Psychotherapy/ Anxiety/ Culture Specific Syndrome--Witchcraft

Identifiers: U.S./ New Mexico/ Mescalero Indian Reservation

403

KAPLAN, Bert; Rickers-Ovsiankina, Maria A.; and Joshep, Alice. "An Attempt to Sort Rorschach Records From Four Cultures." Journal of Projective Techniques 20 (1956): 172-180.

Descriptors: *Psychological Testing/ Navajo/ Pueblo, Zuni/ Southwest/ Native-Non-Native Comparisons/ *Personality Traits

Identifiers: U.S./ New Mexico/ Rorschach/ Anglo-Americans/ Chicanos

404

KAPLAN, Bert. "Reflections of the Acculturation Process in the Rorschach Test." Journal of Projective Techniques 19 (1955): 30-35.

Descriptors: *Psychological Testing/ *Personality Traits/ Navajo/ Pueblo, Zuni/ Southwest/ *Cultural Adaptation

Identifiers: U.S./ Rorschach/ Anglo-Americans/ Chicanos/ New Mexico

405

WOLMAN, Carol. "Group Therapy in Two Languages, English and Navajo." American Journal of Psychotherapy 24 (1970): 677-685.

Descriptors: *Psychotherapy/ *Social Groups & Peer Groups/Navajo/ Southwest/ *Alcohol Treatment Programs & Services/ Traditional Means of Social Control/ Group Norms & Sanctions/ *Bilingualism/ *Language Handicaps/ Clinical Study

Identifiers: U.S./ New Mexico

406

DEVEREUX, George. "Mohave Indian Verbal and Motor Profanity." Psychoanalysis and the Social Sciences 3 (1951): 99-127.

Descriptors: Mohave/ Southwest/ *Sexual Patterns & Problems/ Aggressiveness/ Males/ Females/ Adults/ Group Norms & Sanctions

Identifiers: U.S.

407

GOLDFRANK, Esther S. "Observations on Sexuality Among the Blood Indians of Alberta, Canada." Psychoanalysis and the Social Sciences 3 (1951): 71-98.

Descriptors: Blackfeet, Blood/ Plains/ *Sexual Patterns & Problems/ Reservation/ Traditional Child Rearing Practices/ Female/ Adults/ Group Norms & Sanctions

Identifiers: Canada/ Alberta

408

DEVEREUX, George. "Heterosexual Behavior of the Mohave Indians." Psychoanalysis and the Social Sciences 2 (1950): 85-128.

Descriptors: Mohave/ Southwest/ *Sexual Patterns & Problems/ *Group Norms & Sanctions

409

ABEL, Theodora M., and Metraux, Rhoda. "Universals and Cultural Regularities: Aspects of Performance in the Lowenfeld Mosaic Test." Paper presented at the 73rd Annual Meeting of the American Anthropological Association, Mexico, D.F., 21 November 1974. (15 pages)

Descriptors: *Psychological Testing/ Native-Non-Native Comparisons/ *Personality Traits/ Youth/ Pueblo/ Navajo/ Southwest

Identifiers: North America/ Asia/ Lowenfeld Mosaic Test

410

WESTERMEYER, Joseph. "Violent Death and Alcohol Use." Minnesota Medicine 55 (1972): 749-752.

Descriptors: *Alcohol Misuse/ *Accidents/ Chippewa/ Eastern Sub-Arctic/ Demographic Study/ Native-Non-Native Comparisons/ Crime/ Age Comparisons/ Adults

Identifiers: U.S./ Minnesota

411

WADDELL, Jack O. "'Drink, Friend!' Social Contexts of Convivial Drinking and Drunkenness Among Papago Indians in an Urban Setting." Paper presented at the Conference on Alcohol Abuse and Alcoholism, Washington, D.C., 1971. (24 pages)

Descriptors: Traditional Use of Drugs, Hallucinogenics, and Alcohol/ Papago/ Southwest/ Reservation/ *Alcohol Misuse/ Adults/ Males/ *Social Groups & Peer Groups/ Urban Areas/ *Alcohol Drinking Patterns

Identifiers: U.S./ Arizona

412

PARKER, Arthur C. "The Social Elements of the Indian Problem." American Journal of Sociology 22 (1916): 252-267.

Descriptors: *Federal Government/ Reservation/ *Discrimination/ Legal Issues/ *Religion (non-Native)

Identifiers: U.S.

413

PATTISON, E. Mansell. "Exorcism as Psychotherapy: A Case Collaboration." In Religious Systems and Psychotherapy, pp. Edited by R. H. Cox. Springfield, ILL.: Charles C. Thomas, 1974.

Descriptors: Traditional Healers/ *Psychotherapy/ Mental Health Professional Personnel/ Native American Etiology/ Yakima/ Plateau/ Cross-Cultural Stress/ *Psychoses--Schizophrenia/ Reservation/ Youth/ *Culture Specific Syndrome--Ghost Sickness/ Clinical Study/ *Culture-Based Psychotherapy
Identifiers: U.S./ Washington

414

STRATTON, John. "Cops and Drunks: Police Attitudes and Actions in Dealing with Indians Drunks." International Journal of Addiction 8 (1973): 613-621.

Descriptors: *Correctional Personnel/ *Alcohol Misuse/ Navajo/ Southwest/ Urban Areas/ Discrimination/ *Correctional Institutions/ *Institutionalization/ Alcohol Treatment Programs & Services/ Correctional Institutions
Identifiers: U.S.

415

SIEVERS, Maurice L. "Cigarette and Alcohol Usage by Southwestern American Indians." American Journal of Public Health 58 (1968): 71-78.

Descriptors: *Alcohol Drinking Patterns/ *Drug Use/ Southwest/ Sex Differences/ Native-Non-Native Comparisons/ Inter-Tribal Comparisons/ Epidemiological Study
Identifiers: U.S./ Arizona/ Anglo-Americans

416

REASONS, Charles. "Crime and the American Indian." In Native Americans Today: Sociological Perspectives, pp. 319-326. Edited by Howard M. Bahr, Bruce A. Chadwick, and Robert C. Day. New York: Harper and Row, 1972.

Descriptors: *Crime/ *Correctional Institutions/ *Institutionalization/ Native-Non-Native Comparisons/ Anomie/ Cross-Cultural Stress/ Alcohol Misuse/ Review of Literature
Identifiers: U.S./ Asian Americans/ Black Americans/ Anglo-Americans

417

MANNING, Leah. "Paper on Indian Teenage Suicide." n.d.
(Mimeographed, 8 pages)

Descriptors: *Suicide/ *Young Adults/ *Youth/ *Cross-
Cultural Stress/ Great Basin/ Males/ Family Problems/
*Traditional Family Organization and Relationships/
Reservation

Identifiers: U.S./ Navada

418

ERICKSON, Gerald. "Mental Health Needs and Resources
in a Northern Community." Report in partial ful-
fillment of National Health and Welfare Grant No.
556-22-4, University of Manitoba, 1971. (33
pages)

Descriptors: *Delivery of Services/ Mental Disorders/
*Mental Health Programs & Services/ Institutionaliza-
tion/ Mental Health Institutions/ Off-Reservation/
*Program Development

Identifiers: Canada/ Manitoba

419

PRICE, John A. "An Applied Analysis of North American
Indian Drinking Patterns." Human Organization 34
(Spring 1975): 17-26.

Descriptors: *Alcohol Drinking Patterns/ Group Norms &
Sanctions/ *Traditional Use of Drugs, Hallucinogenics,
& Alcohol/ Review of Literature/ Institutionalization/
Correctional Institutions/ Traditional Means of Social
Control

Identifiers: U.S./ Canada

420

MINNIS, Mhyra S. "The Relationship of the Social
Structure of an Indian Community to Adult and
Juvenile Delinquency." Social Forces 41 (May
1963): 395-403.

Descriptors: *Youth/ *Socially Deviant Behavior/
Shoshone/ Bannock/ Plateau/ Reservation/ *Economic
Issues/ Demographic Study/ Traditional Family Organi-
zation & Relationships/ Crime

Identifiers: U.S./ Idaho/ Fort Hall Reservation

421

U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE.
Public Health Service. Indian Health Service.
"Suicide in the United States," by David D.
Swenson. In Suicide Among the American Indians,
Public Health Service Publication No. 1903, pp.
1-6. Washington, D. C.: Government Printing
Office, 1969.

Descriptors: *Suicide/ Epidemiological Study/ Demo-
graphic Study/ *Suicide Prevention/ *Program Develop-
ment

Identifiers: U.S.

422

U.S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE.
Public Health Service. Indian Health Service.
Alcoholism: A High Priority Health Problem.
DHEW Publication No. (HSM) 73-12002. Wash-
ington, D.C.: Government Printing Office, 1972.
(27 pages)

Descriptors: Alcohol Misuse/ *IHS/ *Alcoholism Treat-
ment Programs & Services/ *Program Development

Identifiers: U.S.

423

TAYLOR, Henry D., and Thweatt, Roger C. "Cross-
Cultural Developmental Performance of Navajo
Children on the Bender-Gestalt Test." Perceptual
and Motor Skills 35 (August 1972): 307-309.

Descriptors: *Psychological Testing/ *Children (school
age)/ Native-Non-Native Comparisons/ Reservation/
Schools/ Off-Reservation/ *Cognitive Processes/ *Motor
Processes/ Navajo/ Southwest

Identifiers: U.S./ Bender-Gestalt Test/ Arizona/
Anglo-Americans

424

ACKERKNECHT, Erwin H. "Psychopathology, Primitive Medicine, and Primitive Culture." Bulletin of the History of Medicine 14 (1943): 30-67.

Descriptors: *Traditional Healers/ *Mental Disorders/ *Culture-Based Psychotherapy/ Group Norms & Sanctions/ *Culture Specific Syndromes
Identifiers: Asia/ Africa/ North America

425

DEVEREUX, George. "Primitive Psychiatry." Bulletin of the History of Medicine 8 (1940): 1194-1213.

Descriptors: Native American Etiology/ Mohave/ Southwest/ *Culture Specific Syndromes/ *Sexual Patterns & Problems/ *Family Problems
Identifiers: U.S.

426

SCHMITT, N., Hole, L. W., and Barclay, W. S. "Accidental Deaths Among British Columbia Indians." Canadian Medical Association Journal 94 (1966): 228-234.

Descriptors: Northwest Coast/ *Accidents/ Epidemiological Study/ Demographic Study/ Age Comparisons/ Sex Differences/ Economic Issues
Identifiers: Canada/ British Columbia

427

FUCHS, Estelle. "Innovation at Rough Rock." Saturday Review 50 (September 16, 1967): 82-84.

Descriptors: Navajo/ Southwest/ *Education Programs & Services/ Children (infant & preschool)/ Children (school age)/ *Native American Administered Programs & Services/ *Conservation of Cultural Identity/ *Elementary Schools
Identifiers: U.S./ Arizona/ Navajo Reservation/ Rough Rock Demonstration School

428

SIEVERS, Maurice L., and Marquis, James R. "Duodenal Ulcers Among Southwestern American Indians." Gastroenterology 42 (1962): 566-569.

Descriptors: *Psychophysiological Disorders/ Southwest/ Reservation/ Epidemiological Study/ Clinical Study/ Adults/ Physical Health & Illness
Identifiers: U.S.

429

JAMES, Bernard J. "Some Critical Observations Concerning Analysis of Chippewa 'Atomism' and Chippewa Personality." American Anthropologist 56 (1954): 283-286.

Descriptors: Eastern Sub-Arctic/ *Personality Traits/ Review of Literature/ *Anomie
Identifiers: U.S.

430

BENEDICT, Robert. "A Profile of Indian Aged." Occasional Papers in Gerontology 10 (1972): 51-58.

Descriptors: *Aged/ Demographic Study/ *Economic Issues/ *Employment/ Reservation/ *Physical Health and Illness
Identifiers: U.S.

431

KAHN, Marvin W., and Delk, John L. "Developing a Community Mental Health Clinic on the Papago Reservation." International Journal of Social Psychiatry 19 (Fall 1973): 199-306.

Descriptors: *Mental Health Institution/ Reservation/ Papago/ Southwest/ *Program Development/ Mental Disorders/ Demographic Study/ Native American Personnel
Identifiers: U.S./ Arizona

432

SLATER, Arthur D., and Albrecht, Stan L. "The Extent and Cost of Excessive Drinking Among the Uintah-Ouray Indians." In Native American Today: Sociological Perspectives, pp. 358-367. Edited by Howard M. Bahr, Bruce A. Chadwick, and Robert C. Day. New York: Harper & Row, 1972.

Descriptors: *Alcohol Misuse/ Ute/ Great Basin/ *Institutionalization/ *Correctional Institutions/ *Economic Issues

Identifiers: U.S./ Utah/ Uintah-Ouray Reservation

433

BROMBERG, Walter, and Hutchinson, Sarah H. "Self Image of the American Indian: A Preliminary Study." International Journal of Social Psychiatry 20 (Spring-Summer 1974): 39-44.

Descriptors: *Self Concept/ *Cognitive Processes/ *Psychological Testing

Identifiers: U.S./ Draw-A-Man Test

434

RICHEK Herbert G.; Chuculate, Owen; and Klinert, Dorothy. "Aging and Ethnicity in Healthy Elderly Women." Geriatrics 26 (May 1971): 146-152.

Descriptors: *Aged/ *Females/ Native-Non-Native Comparisons/ *Self-Concept/ *Psychological Testing

Identifiers: U.S./ Anglo-Americans/ Brown Self-Report Inventory

435

HAMMERSCHLAG, Carl A. "T-Groups with American Indian Physician Assistants." Hospital and Community Psychiatry 25 (1974): 210-212.

Descriptors: *Training Programs and Services/ *Medical Paraprofessional Personnel/ *Native American Personnel/ *Psychotherapy/ *Social Groups & Peer Groups

Identifiers: U.S.

436

LEWIS, Thomas H. "An Indian Healer's Preventative Medicine Procedure." Hospital and Community Psychiatry 25 (February 1974): 9-95.

Descriptors: Sioux, Teton/ Plains/ *Traditional Healers/ Reservation/ *Native American Religions
Identifiers: U.S./ South Dakota/ Pine Ridge Reservation

437

BRETT, Brian. "Mental Health Care for Children of the Western Arctic." Canadian Journal of Public Health 62 (1971): 386-394.

Descriptors: Eskimo/ Central & Eastern Arctic/ *Children (school age)/ *Youth/ *Preventative Mental Health Programs/ *Delivery of Services/ *Program Development
Identifiers: Canada/ Northwest Territories

438

SCHMITT, N., and Barclay, W. S. "Accidental Deaths Among West Coast Indians." Canadian Journal of Public Health 53 (1962): 409-412.

Descriptors: Northwest Coast/ *Accidents/ Epidemiological Study/ Native-Non-Native Comparisons/ Sex Differences/ Age Comparisons
Identifiers: Canada/ British Columbia/ Anglo-Americans

439

DRYFOOS, Robert J., Jr. "Two Tactics for Ethnic Survival--Eskimo and Indian." Trans-Action 7 (January 1970): 51-54.

Descriptors: Eskimo/ Central and Eastern Arctic/ *Conservation of Cultural Identity/ *Cultural Adaptation/ Inter-Tribal Comparisons/ Cree
Identifiers: Canada/ Quebec

440

NORRIS, Phil, and Overbeck, Daniel B. "The Institutionalized Mentally Retarded Navajo: A Service Program." Mental Retardation 12 (June 1974): 18-20.

Descriptors: Navajo/ Southwest/ *Mental Retardation/ BIA/ *Language Handicaps/ Psychological Testing/ *Institutionalization/ Mental Health Programs & Services

Identifiers: U.S./ Arizona

441

KAUFMAN, Arthur; Bruckner, Philip W.; Varner, Richard; and Mashburn, William. "Tranquillizer Control." JAMA: Journal of the American Medical Association 221 (September 1972): 1504-1506.

Descriptors: *Drug & Inhalent Misuse/ *Drug Therapy/ Anxiety/ *Mental Health Programs & Services

Identifiers: U.S./ South Dakota

442

KELLER, Gordon N. "Bicultural Social Work and Anthropology." Social Casework (October 1972): 455-465.

Descriptors: Navajo/ Southwest/ Social Welfare Programs & Services/ *Anthropologists/ *Biculturalism/ *Social Work Professional Personnel/ Reservation/ Anomie

Identifiers: U.S./ Utah/ Navajo Reservation

443

WILLIAMSON, Robert. "The Canadian Arctic: Socio-cultural Change." Archives of Environmental Health 17 (1968): 484-491.

Descriptors: Eskimo/ Central & Eastern Arctic/ *Cultural Adaptation/ Physical Health & Illness/ Federal Government

Identifiers: Canada/ Northwest Territories

444

BOYD, David L.; Maynard, James E.; and Hammes, Laurel M. "Accident Mortality in Alaska." Archives of Environmental Health 17 (1968): 101-106.

Descriptors: *Accidents/ Native-Non-Native Comparisons/ Epidemiological Study/ Yukon Sub-Arctic/ Western Arctic/ Alaska Natives/ Off-Reservation
Identifiers: U.S./ Alaska/ Anglo-Americans

445

WALLACE, Anthony R. C. "Cultural Determinants of Response to Hallucinatory Experience." Archives of General Psychiatry 1 (1959): 58-69.

Descriptors: *Dreams & Vision Quests/ *Drug Use/ Traditional Use of Drugs, Hallucinogenics and Alcohol/ Native-Non-Native Comparisons/ Traditional Healers/ Mental Disorders
Identifiers: U.S./ Australia

446

MacARTHUR, Russell. "Some Differential Abilities of Northern Canadian Native Youth." International Journal of Psychology: 3 (1968): 43-51.

Descriptors: *Youth/ *Psychological Testing/ *Intelligence/ Eskimo/ Central & Eastern Arctic/ Native-Non-Native Comparisons/ *Culture Fair Tests/ *Children (school age)
Identifiers: Canada/ Anglo-Americans/ Piaget-Type Tasks

447

WAX, Rosalie H. "The Warrior Dropouts." Trans-Action 4 (1967): 40-46.

Descriptors: Sioux/ Plains/ Reservation/ *Youth/ *Dropouts/ *Males/ Social Groups & Peer Groups/ *Secondary Schools/ BIA Boarding Schools
Identifiers: U.S./ South Dakota/ Pine Ridge Reservation

448

SCHAEFFER, Otto. "Alcohol Withdrawl Syndrome in a Newborn Infant of a Yukon Mother." Canadian Medical Association Journal 87 (1962): 1333-1334.

Descriptors: *Children (infant & preschool)/ *Alcohol Misuse/ Yukon Sub-Arctic/ *Physical Health & Illness
Identifiers: Canada

449

SHORE, James H. "Suicide and Suicide Attempts Among American Indians of the Pacific Northwest." International Journal of Social Psychiatry 18 (Summer 1972): 91-96.

Descriptors: *Suicide/ Northwest Coast/ Epidemiological Study/ IHS/ Review of Literature/ BIA Boarding Schools/ Plateau
Identifiers: U.S./ Washington/ Oregon/ Idaho

450

WESTERMEYER, Joseph, and Hausman, William. "Cross Cultural Consultation for Mental Health Planning." International Journal of Social Psychiatry 20 (Spring/Summer 1974): 34-38.

Descriptors: *Mental Health Programs & Services/ *Consultation/ *Program Development/ *Mental Health Professional Personnel
Identifiers: U.S.

451

SPANG, Alonzo. "Counseling the Indian." Journal of American Indian Education 5 (October 1965): 10-15.

Descriptors: *Psychotherapy/ Indian Time/ Non-Materialism/ Cooperation/ Universal Harmony/ Non-Competitiveness/ Culture-Fair Test

452

WILTSHIRE, E. Bevan, and Gray, John E. "Draw-a-Man and Raven's Progressive Matrices (1938) Intelligence Test Performance of Reserve Indian Children." Canadian Journal of Behavioral Science 1 (1969): 119-122.

Descriptors: *Psychological Testing/ *Intelligence/ Reservation/ *Children (school age)/ *Youth/ Age Comparisons/ Sex Differences/ Cree/ Eastern Sub-Arctic
Identifiers: Canada/ Raven's Progressive Matrices/ Draw-a-Man Test

453

HENDERSON, Norman B. "Cross-Cultural Action Research: Some Limitations, Advantages, and Problems." Journal of Social Psychology 73 (October 1967): 61-70.

Descriptors: Navajo/ Pueblo, Zuni/ Southwest/ *Alcohol Treatment Programs & Services/ Negative Indian Stereotype/ *Program Evaluation
Identifiers: U.S.

454

LEWIS, Oscar. "Manly Hearted Women Among the North Piegan." American Anthropologist 43 (1941): 173-187.

Descriptors: Blackfeet, Piegan/ Plains/ *Females/ *Group Norms and Sanctions/ Aged/ Adults/ Traditional Family Organization and Relationships/ *Sexual Patterns and Problems/ *Aggressiveness
Identifiers: Canada/ Alberta

455

DOZIER, Edward P. "Resistance to Acculturation and Assimilation in an Indian Pueblo." American Anthropologist 53 (1951): 56-66.

Descriptors: Southwest/ Pueblo, Tewa/ Pueblo, Hopi/ *Conservation of Cultural Identity/ Inter-Tribal Comparisons/ Reservation/ *Cultural Adaptation/ Traditional Family Organization and Relationships/ *Bilingualism
Identifiers: U.S./ Arizona

456

VOGET, Fred W. "Acculturation at Caughnawaga: A Note on the Native-Modified Group." American Anthropologist 53 (1951): 220-231.

Descriptors: Iroquois/ Northeast Woodland/ Reservation/ *Cultural Adaptation/ Religions (non-Native)/ *Native American Religions/ Tribal Political Organizations/ *Cultural Revival

Identifiers: Canada/ Quebec/ Caughnawaga Iroquois Reserve/ Handsome Lake

457

CARPENTER, Edmund S. "Alcohol in the Iroquois Dream Quest." American Journal of Psychiatry 116 (August 1959): 148-151.

Descriptors: Iroquois/ Northeast Woodland/ *Traditional Use of Drugs, Hallucinogenics, and Alcohol/ *Native American Religions/ *Religion (non-Native)/ Dreams & Vision Quests

Identifiers: Canada/ Ontario

458

CHANCE, Norman A. "Culture Change and Integration: An Eskimo Example." American Anthropologist 62 (1960): 1028-1044.

Descriptors: Alaskan Eskimo/ Western Arctic/ *Cross-Cultural Stress/ *Cultural Adaptation/ *Biculturalism/ Traditional Means of Social Control/ Group Norms and Sanctions/ Off-Reservation/ Native American Values

Identifiers: U.S./ Alaska

459

EISENMAN, Russell. "Scapegoating and Social Control." Journal of Psychology 61 (November 1965): 203-209.

Descriptors: *Traditional Means of Social Control/ Navajo/ Southwest/ Eskimo/ Culture Specific Syndrome-- Taboo Breaking/ *Group Norms & Sanctions

Identifiers: U.S.

460

CASTELLANO, Marlene. "Vocation or Identity: The Dilemma of Indian Youth." In The Only Good Indian: Essays by Canadian Indians, pp. 52-60. Edited by Waubageshig. Toronto: New Press, 1970.

Descriptors: *Ethnic Identity Problems/ *Employment/ *Youth/ Cross-Cultural Stress/ *Biculturalism/ *Cultural Revival/ Education Problems & Services/ Training Programs & Services
Identifiers: Canada

461

BLACK HORSE, Francis D. "Prison and Native People." Indian Historian 8 (Spring 1975): 54-56.

Descriptors: *Correctional Institutions/ *Conservation of Cultural Identity/ Cross-Cultural Stress/ *Native American Religions/ Universal Harmony/ *Institutionalization

462

WESTERMEYER, Joseph. "Erosion of Indian Mental Health in Cities." Minnesota Medicine 59 (June 1976): 431-433.

Descriptors: Urban Areas/ Chippewa/ Sioux/ Plains/ Eastern Sub-Arctic/ *Native American Coping Behaviors/ *Urbanization/ Cross-Cultural Stress/ *Preventative Mental Health Programs & Services
Identifiers: U.S./ Minnesota

463

JAMES, Bernard J. "Social-Psychological Dimensions of Ojibwa Acculturation." American Anthropologist 63 (1961): 721-746.

Descriptors: Chippewa/ Eastern Sub-Arctic/ *Personality Traits/ Reservation/ *Cultural Adaptation/ Cross-Cultural Stress/ Economic Issues/ Social Status/ *Negative Indian Stereotype/ *Anxiety/ *Self Concept/ *Discrimination/ Non-Interference/ Passive Resistance
Identifiers: U.S./ Wisconsin

464

BOLMAN, William M., and Katz, Alan S. "Hamburger Hoarding: A Case of Symbolic Cannibalism Resembling Whitico Psychosis." Journal of Nervous and Mental Disorders 142 (May 1966): 424-428.

Descriptors: *Cultural Specific Syndrome--Windigo Psychosis/ Eastern Sub-Arctic/ *Psychotherapy/ *Anxiety/ *Psychoses--Schizophrenia

465

TYLER, Inez M., and Thompson, Sophie D. "Cultural Factors in Casework Treatment of a Navajo Mental Patient." Social Casework 46 (1965): 215-220.

Descriptors: Navajo/ Southwest/ IHS/ Reservation/ *Social Work Professional Personnel/ *Institutionalization/ Mental Health Institutions/ Culture Specific Syndrome--Witchcraft/ Culture-Based Psychotherapy/ *Traditional Family Organization and Relationships/ Adults/ Language Handicaps/ *Native American Personnel
Identifiers: U.S./ Navajo Reservation

466

HACKENBERG, Robert A., and Wilson C. Roderick. "Reluctant Emigrants: The Role of Migration in Papago Indian Adaptation." Human Organization 31 (Summer 1972): 171-186.

Descriptors: Papago/ Southwest/ *Relocation/ Demographic Study/ Sex Differences/ Age Comparisons/ Economic Issues/ Reservation/ Off-Reservation/ Adults
Identifiers: U.S./ Arizona/ Papago Reservation

467

LOCKLEAR, Herbert H. "American Indian Myths." Social Work 17 (May 1972): 72-80.

Descriptors: *Negative Indian Stereotype/ *Conservation of Cultural Identity/ Universal Harmony/ Traditional Family Organization and Relationships/ *Urbanization/ Non-Materialism/ Indian Time/ Non-Competitiveness/ Urban Areas
Identifiers: U.S.

468

WINKLER, Allan M. "Drinking on the American Frontier."
Quarterly Journal of Studies on Alcohol 29 (June
1968): 413-445.

Descriptors: *Alcohol Drinking Patterns/ Off-
Reservation

Identifiers: U.S./ Anglo-Americans

469

GALLOWAY, Charles G., and Mickelson, Norma I. "Changes
in Personal-Social Distance of Teachers of Indian
Children." American Journal of Orthopsychiatry 40
(July 1970): 681-683.

Descriptors: *Educational Professional Personnel/
*Education Programs & Services/ Children (school age)/
Psychological Testing/ *Discrimination

Identifiers: Canada/ British Columbia

470

SAVARD, Robert J. "Effects of Disulfiram Therapy on
Relationships within the Navajo Drinking Group."
Quarterly Journal of Studies on Alcohol 29 (Decem-
ber 1968): 909-916.

Descriptors: *Drug Therapy/ *Alcoholism Treatment
Programs & Services/ Navajo/ Southwest/ Males/ Adults/
*Social Groups & Peer Groups/ *Group Norms & Sanctions

Identifiers: U.S./ Arizona

471

HAMER, J. H. "Acculturation Stress and the Functions
of Alcohol Among the Forest County Potawatomi."
Quarterly Journal of Studies on Alcohol 26 (1965):
285-302.

Descriptors: Potawatomi/ Prairie/ *Cross-Cultural
Stress/ *Emotional Restraint/ Social Groups & Peer
Groups/ *Alcohol Drinking Patterns/ Group Norms &
Sanctions/ *Personality Traits/ Aggressiveness/ *Social
Status/ Negative Indian Stereotype

Identifiers: U.S./ Michigan

472

DOBYNS, Henry T. "The Therapeutic Experience of Responsible Democracy." In The American Indian Today, pp. 268-291. Edited by S. Levine and N. Lurie. Deland, Florida: Everett/Edwards, 1968.

Descriptors: *Federal Government/ Administrative Issues & Problems/ BIA/ *Tribal Political Organizations/ Reservation/ Politics (non-tribal)/ *Legal Issues/ *Bureaucracy

Identifiers: U.S.

473

KEREKHOFF, Alan C. "Anomie and Achievement Motivation: A Study of Personality Development Within Cultural Disorganization." Social Forces 37 (1959): 196-202.

Descriptors: *Anomie/ *Achievement/ *Motivation/ *Psychological Testing/ Chippewa/ Eastern Sub-Arctic/ Reservation/ *Children (school age)/ *Personality Traits/ Schools/ Traditional Child-Rearing Practices

Identifiers: U.S./ Wisconsin/ Thematic Apperception Test

474

ROHRL, Vivian J. "A Nutritional Factor in Windego Psychosis." American Anthropologist 72 (February 1970): 97-101.

Descriptors: *Culture Specific Syndrome--Windigo Psychosis/ Physical Health and Illness/ Eastern Sub-Arctic/ Chippewa/ Cree/ Review of Literature

Identifiers: U.S.

475

FRENCH, Jean, and Schwartz, Doris R. "Terminal Care at Home in Two Cultures." American Journal of Nursing 73 (March 1973): 502-505.

Descriptors: Traditional Healers/ Navajo/ Southwest/ *Native American Etiology/ Delivery of Services/ *Medical Professional Personnel/ Reservation/ Aged

Identifiers: U.S./ Arizona/ Navajo Reservation

476

MOREY, Sylvester M., and Gilliam, Olivia L. Respect for Life. Garden City, New York: Waldorf Press, N.D. Report of a Myrin Institute Conference, Harper's Ferry, West Virginia. (202 pages)

Descriptors: *Traditional Child Rearing Practices/
*Native American Values/ *Children (infant & preschool)/
*Children (school age)/ *Youth/ *Traditional Means of
Social Control
Identifiers: U.S.

477

O'DONNELL, James P., and Cress, Joseph N. "Dimensions of Behavior Problems Among Oglala Sioux Adolescents." Journal of Abnormal Child Psychology 3 (1975): 163-169.

Descriptors: Sioux, Oglala/ Plains/ *Youth/ *Psychological Testing/ Secondary Schools/ Reservation/ Sex Differences/ Personality Traits/ Socially Deviant Behavior/ Passive Resistance/ Native-Non-Native Comparisons
Identifiers: U.S./ Quay-Peterson Behavior Problem Checklist

478

SWANSON, David M.; Bratrude, Amos P.; and Brown, Edward M. "Alcohol Abuse in a Population of Indian Children." Diseases of the Nervous System 32 (December 1971): 835-842.

Descriptors: *Alcohol Misuse/ *Children (school age)/ Children (infant & preschool)/ *Family Problems/ *Youth/ Socially Deviant Behavior/ Non-Interference/ *Traditional Child Rearing Practices/ Child Abuse & Child Neglect

479

KAUFMAN, Arthur. "Gasoline Sniffing Among Children in a Pueblo Indian Village." Pediatrics 51 (June 1973): 1060-1064.

Descriptors: *Drug & Inhalant Misuse/ *Children (school age)/ Youth/ Pueblo/ Southwest/ *Family Problems/ Reservation
Identifiers: U.S.

480

HELLON, C. P. "Mental Illness and Acculturation in the Canadian Aboriginal." Canadian Psychiatric Association Journal 15 (April 1970): 135-139.

Descriptors: *Mental Disorders/ Clinical Study/ *Personality or Character Disorders/ Mental Health Institutions/ *Socially Deviant Behavior/ *Cross-Cultural Stress/ Epidemiological Study

Identifiers: Canada

481

LEWIS, Thomas H. "Oglala (Sioux) Concepts of Homosexuality and the Determinants of Sexual Identification." JAMA 225 (July 1973): 312-313.

Descriptors: *Sexual Patterns & Problems/ Sioux, Oglala/ Plains/ *Group Norms & Sanctions/ Reservation/ Sexual Orientation

Identifiers: U.S./ South Dakota/ Pine Ridge Reservation

482

JILEK-AALL, Loise M. "What is a Sasquatch--or, the Problematics of Reality Testing." Canadian Psychiatric Association Journal 17 (June 1972): 243-247.

Descriptors: Northwest Coast/ Cultural Adaptation/ Native-Non-Native Comparisons/ *Culture Specific Syndromes

Identifiers: Canada/ British Columbia

483

MILES, James E. "The Psychiatric Aspects of the Traditional Medicine of the British Columbia Coast Indians." Canadian Psychiatric Association Journal 12 (August 1967): 429-431.

Descriptors: Native American Etiology/ Northwest Coast/ *Traditional Healers/ Culture-Based Psychotherapy

Identifiers: Canada/ British Columbia

484

PELNER, Louis. "Peyote Cult, Mescaline Hallucinations, and Model Psychosis." New York Journal of Medicine 67 (November 1967): 2838-2843.

Descriptors: Native American Religions/ *Traditional Use of Drugs, Hallucinogenics, & Alcohol/ *Drug Use/ *Dreams & Vision Quests/ *Psychoses--Schizophrenia
Identifiers: U.S./ Native American Church

485

LANTIS, Margaret. "Environmental Stresses on Human Behavior: Summary and Suggestions." Archives of Environmental Health 17 (October 1968): 578-585.

Descriptors: *Cross Cultural Stress/ Economic Issues/ Cultural Adaptation/ Western Arctic/ Central & Eastern Arctic

486

CHANCE, Norman A. "Implications of Environmental Stress: Strategies of Developmental Change in the North." Archives of Environmental Health 17 (October 1968): 571-577.

Descriptors: Cree/ Eastern Sub-Arctic/ Cognitive Processes/ *Cross-Cultural Stress/ Emotional Restraint/ Reservation/ Urban Areas/ Non-Interference/ Non-Competitiveness/ *Native American Coping Behavior/ *Native American Values
Identifiers: Canada/ Quebec

487

VALLEE, Frank G. "Stresses of Change and Mental Health Among the Canadian Eskimos." Archives of Environmental Health 17 (October 1968): 565-570.

Descriptors: Eskimo/ Central & Eastern Arctic/ *Cross Cultural Stress/ *Mental Disorders/ Cultural Adaptation/ *Native American Etiology/ *Mental Health Programs & Services/ Off-Reservation
Identifiers: Canada/ Northwest Territories

488

ANDROES, Sharon R. "Flathead Valley Community College Associate Degree Mental Health/Human Services Program." Final report submitted to U.S. National Institute of Mental Health, Division of Manpower and Training Programs, Experimental and Special Training Branch. Grant No. T41MH-12961, September, 1976. (84 pages)

Descriptors: *Mental Health Paraprofessional Personnel/ *Social Work Paraprofessional Personnel/ *Education Programs & Services/ Colleges & Universities/ *Training Programs & Services/ *Program Development/ Plateau

Identifiers: U.S./ Montana

489

BERREMAN, Gerald D. "Inquiry into Community Integration in an Aleutian Village." American Anthropologist 57 (1955): 49-59.

Descriptors: Aleut/ Western Arctic/ *Cross-Cultural Stress/ Off-Reservation/ Cultural Adaptation

Identifiers: U.S./ Alaska

490

LEON, Robert L.; Martin, Harry W.; and Gladfelter, John H. "An Emotional and Educational Experience for Urban Migrants." American Journal of Psychiatry 124 (September 1967): 381-384.

Descriptors: Urban Areas/ *Relocation/ Alaska Natives/ Western Arctic/ Yukon Sub-Arctic/ Northwest Coast/ *Urbanization/ BIA/ *Consultation/ *Preventative Mental Health Programs & Services

Identifiers: U.S./ Alaska/ Washington

491

LaBARRE, Weston, "A Cultist Drug Addiction in an Indian Alcoholic." Bulletin on the Meninger Clinic 5 (1941): 40-46.

Descriptors: *Drug Use/ *Traditional Use of Drugs, Hallucinogenics, & Alcohol/ *Dreams & Vision Quests/ Osage/ Prairie/ Alcohol Misuse/ *Psychotherapy

Identifiers: U.S./ Oklahoma

492

BOYER, L. Bryce; Klopfer, Bruno; Boyer, Ruth M.; Brawer, Florence B.; and Kawai, Hayao. "Effects of Acculturation on the Personality Traits of the Old People of the Mescalero and Chiricahua Apaches." International Journal of Social Psychiatry 11 (Autumn 1965): 264-271.

Descriptors: Apache, Mescalero/ Apache, Chiricahua/ Southwest/ *Personality Traits/ Reservation/ *Psychological Testing/ *Males/ *Aged/ Cultural Adaptation/ Grief Reaction/ Depression/ Ethnic Identity Problems
Identifiers: U.S./ New Mexico/ Mescalero Indian Reservation/ Rorschach

493

LISMER, Marjorie. "Adoption Practices of the Blood Indians of Alberta, Canada." Plains Anthropologist 19 (February 1974): 25-33.

Descriptors: Blackfeet, Blood/ Plains/ *Adoption & Foster Families/ Reservation/ *Traditional Family Organization & Relationships/ *Children (infant & preschool)/ *Children (school age)
Identifiers: Canada/ Alberta/ Blood Reserve

494

CHANCE, Norman A., and Rin, Hsien. "Modernization, Value Identification, and Mental Health: A Cross-Cultural Study." McGill University, 1965. (Mimeographed, 22 pages)

Descriptors: *Mental Disorders/ *Cross-Cultural Stress/ *Psychological Testing/ Eskimo/ Western Arctic/ Native-Non-Native Comparisons/ Off-Reservation/ *Native American Values
Identifiers: U.S./ Alaska/ Asia/ Cornell Medical Index

495

CAVENAUGH, Mary Ann. "Native American Bilingual Bicultural Day Care." Report by the Native American Component of the IRA Day Care Grant no. H-3939A/H/O, 1972. (49 pages)

Descriptors: *Bilingualism/ *Biculturalism/ *Children (infant & preschool)/ *Education Programs & Services/ *Conservation of Cultural Identity/ Native American Values/ *Native American Administered Programs & Services/ Mesquakie/ Sioux/ Alaska Natives/ Utes
Identifiers: U.S./ Utah/ Alaska/ South Dakota/ North Dakota/ Iowa/ Pine Ridge Reservation/ Ute Reservation/ Fort Totten Reservation

496

FORSLUND, Morris A. "Indian and Non-Indian Delinquency: A Self-Report Study of Wind River Reservation Area Youth." Report prepared for the Governor's Planning Committee on Criminal Administration, The State of Wyoming, grant no. 72Z-77-002, 1974. (58 pages)

Descriptors: Shoshone/ Arapaho, Northern/ Plains/ Reservation/ *Youth/ *Socially Deviant Behavior/ Crime/ Epidemiological Study/ Sex Differences/ Schools/ Native-Non-Native Comparisons/ Economic Issues/ Social Status/ Males/ Females
Identifiers: U.S./ Wyoming/ Wind River Reservation/ Anglo-Americans

497

FORSLUND, Morris A. "Planning Project in Juvenile Delinquency: Prevention and Control Among Indian Youth in Wyoming." Report prepared for the Department of Health, Education and Welfare, Social Rehabilitation Service, Youth Development and Delinquency Prevention Administration, grant no. 71-p-40079-8-01, 1972. (86 pages)

Descriptors: *Youth/ *Socially Deviant Behavior/ Arapaho, Northern/ Shoshone/ Plains/ Reservation/ *Crime/ Legal Issues/ Correctional Institutions/ Anomie/ *Preventative Mental Health Programs/ *Program Development
Identifiers: U.S./ Wyoming/ Wind River Reservation

498

KLEINFELD, J. S. "Effects of Nonverbally Communicated Personal Warmth on the Intelligence Test Performance of Indian and Eskimo Adolescents." Journal of Social Psychology 91 (October 1973): 149-150.

Descriptors: *Youth/ *Psychological Testing/ *Intelligence/ Western Arctic/ Yukon Sub-Arctic/ Eskimo, Alaskan/ Athabaskan/ Secondary Schools/ NonCompetativeness/ Non-Interference/ Cooperation/ Urban Areas

Identifiers: U.S./ Alaska/ Wechsler Adult Intelligence Scale/ Digit-Symbol Sub-Test/ Mann-Whitney U Test

499

HAMMERSCHLAG, Carl A. "Identity Groups with American Indian Adolescents." Paper presented at the Annual Meeting of the American Group Psychotherapy Association, New York, New York, February 1974. (16 pages)

Descriptors: *Youth/ *Self Concept/ *Ethnic Identity Problems/ *Cross Cultural Stress/ *Social Groups & Peer Groups/ *Psychotherapy/ Reservation/ Urban Areas

500

STRAUSS, Joseph H., and Chadwick, Bruce A. "Urban Indian Adjustment." Report on NSF grant no. GS-3248, and NIMH grant no. ROI-MH20479, 1973. (24 pages)

Descriptors: Urban Areas/ *Urbanization/ Review of Literature/ *Relocation/ Psychological Testing/ *Conservation of Cultural Identity

Identifiers: U.S./ Washington/ Cornell Medical Index

APPENDIX

Indexing Vocabulary

The indexing vocabulary of 277 descriptors is grouped into 15 categories. Categories I through III deal with general research issues in mental health as well as population descriptions. Categories IV through X relate to the various programs and personnel involved in mental health services. Category XI lists general issues which relate to any of the kinds of systems listed in Categories IV through X. Category XII lists the various mental health concerns including terms for general problems, psychiatric and diagnostic terminology, and cultural terms for syndromes specific to Native American populations.

Category XIII lists terms specifically pertaining to the healthy positive aspects of Native American culture. Category XIV lists the geographic, cultural, and ecological complexes relevant to North American tribes adapted from similar areas defined by Harold Driver in Indians of North America, Chicago: University of Chicago Press, 1961. Category XV lists those tribes which are discussed in documents in the bibliography. (Note: This is not a comprehensive list of American Indian tribes, and the designations are those used by the authors of the documents.)

I. Mental Health Research

- Age Comparisons
- Anthropologists
- Clinical Study
- Culture Fair Test
- Demographic Study
- Epidemiological Study
- Experimental Study
- Inter-tribal Comparisons
- Native-non-Native Comparisons
- Psychological Testing
- Review of Literature
- Sex Differences

II. Environment

- Off-Reservation
- Reservation
- Urban Areas

III Population Groups and Developmental Groups

- Adults
- Aged
- Children (infant and preschool)
- Children (school age)

Females
Males
Social Groups and Peer Groups
Social Networks
Young Adults
Youth

IV. Mental Health System

Alcoholism Treatment Programs and Services
Drug Therapy
Mental Health Institutions
Mental Health Paraprofessional Personnel
Mental Health Professional Personnel
Mental Health Programs and Services
Psychotherapy
Suicide Prevention

V. Medical System

Medical Institutions
Medical Paraprofessional Personnel
Medical Professional Personnel
Medical Programs and Services

VI. Social Work System

Social Work Paraprofessional Personnel
Social Work Professional Personnel
Social Welfare Programs and Services

VII. Education System

BIA Boarding Schools
Boarding Homes
Colleges and Universities
Dropout Prevention
Education Paraprofessional Personnel
Education Professional Personnel
Education Programs and Services
Elementary Schools
Schools
Secondary Schools

VIII. Religious System (Non-Native)

Religions (non-Native)
Religious (non-Native) Personnel

IX. Legal-Correctional System

Correctional Personnel
Correctional Institutions
Legal Issues

X. Governmental System

BIA
Federal Government
IHS
Politics (non-tribal)

XI. Program Management and Delivery of Services

Administrative Issues and Problems
Administrative Personnel
Bureaucracy
Consultation
Delivery of Services
Institutionalization
Out-Patient Care
Program Development
Program Evaluation
Training Programs and Services

XII. Mental Health Problems and/or Concerns

Accidents
Achievement
Adoption and Foster Care
Aggressiveness
Alcohol Drinking Patterns
Alcohol Misuse
Anomie
Anxiety
Child Abuse and Child Neglect
Cognitive Processes
Crime
Cross-Cultural Stress
Cultural Adaptation
Culture-Specific Syndromes
Culture-Specific Syndrome--Arctic Hysteria
Culture-Specific Syndrome--Ghost Sickness
Culture-Specific Syndrome--Salish Spirit Sickness
Culture-Specific Syndrome--Soul Loss
Culture-Specific Syndrome--Taboo Breaking
Culture-Specific Syndrome--Windigo Psychosis
Culture-Specific Syndrome--Witchcraft
Depression
Discrimination
Drop Outs
Drug and Inhalent
Drug Use
Economic Issues
Employment
Ethnic Identity Problems
Family Problems
Grief Reaction
Intelligence

Language Handicaps
 Learning
 Learning Disabilities and Problems
 Mental Disorders
 Mental Retardation
 Motivation
 Motor Processes
 Negative Indian Stereotype
 Neuroses
 Neuroses-Depressive Neuroses
 Neuroses-Hysterical Neuroses
 Personality or Character Disorders
 Personality or Character Disorders--Hysterical Personality
 Personality or Character Disorders--Paranoid Personality
 Personality Traits
 Physical Health and Illness
 Psychophysiological Disorders
 Psychoses
 Psychoses--Affective Psychoses
 Psychoses--Schizophrenia
 Relocation
 Self-Concept
 Sexual Deviancy
 Sexual Orientation
 Sexual Patterns and Problems
 Social Status
 Socially Deviant Behavior
 Suicide
 Urbanization

XIII. Native American Coping Mechanisms, Norms, Values and Cultural Resources

Biculturalism
 Bilingualism
 Conservation of Cultural Identity
 Cooperation
 Culture-Based Psychotherapy
 Cultural Revival
 Dreams and Vision Quests
 Emotional Restraint
 Group Norms and Sanctions
 Indian Time
 Native American Administered Programs and Services
 Native American Coping Behaviors
 Native American Etiology
 Native American Personnel
 Native American Political Movements
 Native American Religions
 Native American Values
 Non-Competitiveness
 Non-Interference
 Non-Materialism

Passive Resistance
Traditional Child Rearing Practices
Traditional Family Organization and Relationships
Traditional Healers
Traditional Means of Social Control
Traditional Use of Drugs, Hallucinogenics, and Alcohol
Tribal Political Organizations
Universal Harmony

XIV. Native American Culture Areas

California Area
Central and Eastern Arctic
Eastern Sub-Arctic
Great Basin
Mackenzie Sub-Arctic
Northeast Woodland
Northwest Coast
Plains
Plateau
Prairie
Southeast Woodland
Southwest
Western Arctic
Yukon Sub-Arctic

XV. Native American Tribes

Alaskan Natives
Aleut
Algonkin
Apache
Apache, Chiricahua
Apache, Jicarilla
Apache, Lipan
Apache, Mescalero
Apache, White Mountain
Arapaho
Arapaho, Northern
Assinboine
Athabaskans
Bannock
Bella Bella
Blackfeet
Blackfeet, Blood
Blackfeet, Piegan
California Indians
Captain Grande Band of Mission Indians
Carrier
Chemehuevi
Cherokee
Cheyenne
Cheyenne, Northern
Cheyenne, Southern

Chipewan
Chippewa
Chippewa, Lac Du Flambeau Band
Choctaw
Coast Salish
Cocopah
Colville
Comanche
Cree
Cree, Mistassini
Crow
Eskimos
Eskimos, Alaskan
Eskimos, Mackenzie
Eskimos, Greenland
Flathead
Haliwa
Hare
Havasupai
Hualapai
Iroquois
Iroquois, Oneida
Iroquois, Seneca
Kiowa
Kiowa, Apache
Klamath
Kwakiutl
Lumbee
Lummi
Malecite
Maricopa
Menominee
Mesquakie
Metis
Miccosukee
Micmac
Mojave
Munsee
Navajo
Neskapi
Nez Perce
Nooksack
Oklahoma Indians
Omaha
Osage
Paiute
Papago
Passamaquoddy
Penobscot
Pima
Potawatomie
Pueblo
Pueblo, Cochito
Pueblo, Hopi
Pueblo, Laguna

Pueblo, San Felipe
Pueblo, Santo Domingo
Pueblo, Tewa
Pueblo, Zia
Pueblo, Zuni
Quinault
Seminole
Shoshone
Sioux
Sioux, Dakota
Sioux, Oglala
Sioux, Teton
Sioux, Yankton
Spokane
Stockbridge
Swinomish
Tarahumara
Ute
Warm Springs
Winnebago
Yakima
Yavapai